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Quebec's insistence on increased use of French in schools arouses Jewry's anger

By DEBORAH LIGHTSTONE

MONTREAL –

A tide of angry protest by Jewish parents is mounting against the provincial government's decision to make future grants to Montreal Jewish day schools dependent on the increased use of French as a language of instruction.

This anger is accompanied by the parents' frustration as what they perceive as the behind-the-scenes secretiveness of the negotiations taking place on their behalf, and at the apparent unwillingness of their own representatives to listen to their views and ideas on an issue which is obviously of immense importance.

When approached for a statement, Ben Beutel, chairman of the Association of Jewish Day Schools and as such a key figure in the whole affair, refused to shed any light, repeatedly saying: "I have no comments whatsoever to make."

The searching questions now being asked by the awakened parents are: Why have things been allowed to deteriorate to this point? Why isn't the majority of the Jewish community, backed by its community organizations, speaking up loudly and clearly in support of Jewish education as a right and not a privilege?

As things stand now, the schools, represented in the negotiations with the government by The Association of Jewish Day Schools, a voluntary body composed of school principals and administrators, have agreed with the Department of Education to teach, starting September 1974, eight hours weekly in French to grade one pupils.

It is assumed that this will apply to grade two next year, and to one grade each year thereafter until all six elementary school grades are receiving their prescribed quota of French instruction.

Until the upper elementary grades are affected, they will continue under the old "associate status" arrangement whereby the school boards gave a per capita grant for the secular portion of the curriculum. The Jewish studies portion has always been the financial responsibility of parents or the Jewish community.

The latest upset appears to have been caused by the additional demand by the Education Department that the Jewish kindergarten program become part of the French immersion as a condition to being funded.

Tension, understandably high, is further aggravated as parents, concerned with registering their children in Jewish schools for the coming year, are left without clear and up-to-date feedback on the progress being made in the negotiations.

As a result, confusion reigns regarding the quality of the proposed French language instruction the children will receive, as well as how much the schooling will now cost.

Bernard Shoub, president of the Association for the Advancement of Jewish Education (AAJE), told **The Canadian Jewish News**: "The negotiations are being run virtually as a closed shop. We, the parents, are not asked what our feelings or areas of concern are."

He suggested: "We would like the Association of Jewish Day Schools to become more responsible to the parents at large and more public with their information."

What are the concrete anxieties besetting Jewish parents?

Says AAJE member Mrs. Miriam Distler, who has a daughter in grade three: "I think most parents want their children to know more French. After all, this is a predominantly French population and we should be able to communicate.

"However, our schools have a reputation for high academic standards and we want to be assured that these won't suffer."

Mrs. Anna Engel, another involved parent, said: "Indeed we would like a program to be set up whereby our children would become bilingual. But not by imposing an external edict which specifies an arbitrary number of hours! If this year it's eight hours of French, next year it will be 10 hours and then 14 hours..."

Shoub explained the complexity of the problem: "What teachers, texts and programs will be used? What will happen to the present teachers? Will the eight French to seven English hours (there is a total of 15 hours of secular studies a week) really be beneficial to youngsters?"

A teacher himself, Shoub's main concern is: "Is this a pedagogical decision or a political one? Are our kids going to learn more or are they going to lose out?"

He concluded: "It is in the government's interest to maintain Jewish day schools, for they are developing a top-notch individual who, because he is strong and sure of his own background and traditions, will be a better citizen overall."

The Canadian Jewish News

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OTTAWA ONT

Avidar is guest speaker at rally honoring Green

TORONTO –

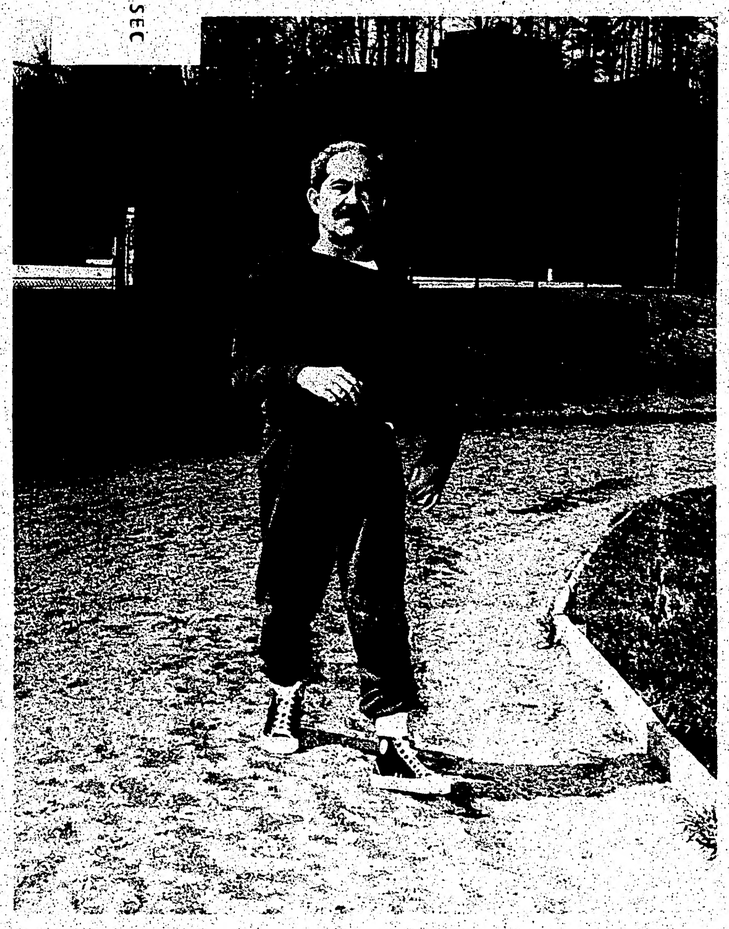
Avraham Avidar, deputy director of Israel's foreign ministry, will be the featured speaker at the testimonial dinner to Herb Green being tendered by Beth Emeth Bais Yehuda Congregation and State of Israel Bonds. To be held Wednesday evening, May 8 at the Congregation, 100 Elder St., the dinner will pay tribute to one of the Congregation's and one of Toronto's most devoted men on causes in behalf of Israel.

Harry Turk, Bond chairman for Beth Emeth and Nathan Arback, president, said the dinner is held in conjunction with the Congregation's Israel Bond Shomer Yisrael campaign, which seeks to enrol every Beth Emeth family as a purchaser of at least $1,000 in Israel Bonds in 1974, and they anticipated that a considerable amount of financial support to Israel would result from the dinner.

Jack Israeli, general chairman of Toronto State of Israel Bonds, declared the Congregation could not have chosen a more suitable individual than Green to honor at this time. "It is a well deserved and overdue testimonial to a man whose heart, mind and resources are so deeply committed to Israel and to the survival of our people," Israeli said. A major supporter of State of Israel Bonds and of the United Jewish Appeal, Green is currently executive vice-president of Kiryat Canada, a housing project near Netanya. Prominent in his profession and in home building and land development in the province, Green is a member of the Association of Professional Engineers of Ontario, and is president of DM Consultants Limited.

Ambassador Avidar will come not only to join in the presentation of the coveted Jerusalem Award, but will also bring the latest report on developments in Israel. A leading member of the diplomatic corps, and the first assistant to Foreign Minister Abba Eban, the guest speaker has held key assignments in Jerusalem and on the international scene prior to assuming his present post as spokesman for the foreign ministry.

As a leader in the Chalutz movement in Danzig, he helped to rescue hundreds of Jewish youth from the Nazis. During Israel's War of Independence, he served with distinction in the armed forces. Avidar gained wide recognition on this continent for his outstanding service as minister of information at the Embassy of Israel in Washington, D.C., and as senior consul in New York in charge of political affairs.



Harold Tobias, 55, is one of the thousands in training for the upcoming UJA walkathon. He only recently began walking again after a near-fatal brain aneurism in 1970. He hopes to have $500 in pledges before the walkathon takes place on Sunday morning, May 12.

Man who nearly died is walkathon entrant

TORONTO –

Harold Tobias considers himself a fortunate man. In January, 1970, he suffered a near-fatal brain aneurism which left him almost completely immobilized until the following September. From that time on it's been an uphill battle for the 55-year-old Tobias, but with the encouragement of his doctor, special therapy and his own dogged determination, he is walking again and recently returned to his insurance company office.

"During the early period of my convalescence," he said, "I wondered if I would ever be able to get out of my wheelchair. Each small step of progress was a major victory for me. It took almost two years before I could move my left arm."

Last December, when he began to walk again, his wife and friends urged him to enrol in a special exercise program at the YMHA and offered to sponsor him in the next United Jewish Appeal walkathon.

"They may have been kidding at the time," Tobias said, "but I took them up on it and work out three days a week. I can walk two miles now and am trying to work up to five for the walk, a goal that would do me a lot of good and give me an opportunity to help Israel at the same time."

Harold Tobias has already received $200 in sponsor pledges and is aiming for $500 before the walkathon takes place on Sunday, May 12.

Jacob Shindelman is a Russian newcomer to Toronto who also wants "to do something for Israel." He approached UJA officials with the idea of having a large contingent of Russians who have come to Toronto during the past year, take part in the walk, with sponsorship coming from individuals in the Jewish community. He has contacted close to 100 Russians who have agreed to take part in this fifth annual event. Due to language difficulties and general unfamiliarity with the community, the group will be sponsored as a whole, regardless of the number of miles covered. **The Canadian Jewish News** started the ball rolling with a $25 pledge and employees at Canadian Jewish Congress will make a contribution to the Russian contingent.

Local boy is winner

TORONTO –

A 14-year-old Toronto boy is the Bible champion of the world, having defeated all entrants in the world youth Bible contest held in Jerusalem. He is Leonard Warner, son of Sam and Freda Warner, of Clanton Park Road.

Leonard, a grade nine student at the Associated Hebrew Day School, was one of three Canadian lads who represented their country in competition with the best Bible scholars from 16 countries. The other Canadians were Sheldon Goldhar, a student at the Community Hebrew Academy, and Hart Cohen, also of the Associated Hebrew Day School.

Despite his youthfulness – he is one of the youngest competitors ever to win the coveted honor – Leonard performed brilliantly. The final rounds of the competition were held in the Modera Jerusalem theatre before a capacity audience. Television cameras carried the competition, live, to the whole country.

In order to qualify for the trip to Jerusalem, the Canadian trio had to overcome two major hurdles; first, the Ontario regional Bible contest, and second, the Canadian national finals in which students from Toronto, Montreal and Winnipeg competed.

Leonard's outstanding achievement will be recognized this Sunday when a presentation ceremony will be held in the Zionist Centre.

Select educators leave for Israel

TORONTO –

A select group of graduate students, professors and professionals in the field of special education, left from Canada last week for a 14-day training seminar in instrumental enrichment for culturally disadvantaged children. Organizer of the group is Dr. Harvey Narrol, of the Ontario Institute for Studies in Education, (OISE), University of Toronto.

The course will be given by Dr. Reuven Feuerstein, director of the Hadassah-WIZO Child Guidance Clinic and Research Institute in Jerusalem. Fifteen years ago, Dr. Feuerstein challenged the I.Q. test as an absolute predictor of a child's intelligence, and created the Learning Potential Assessment Device – (LPAD), a revolutionary theory and technique for the dynamic assessment of low functioning adolescents. It is a unique, culture-free method of assessing what the child knows and is capable of learning in the future.

Dr. Feuerstein's program has been internationally proclaimed a major success, involving to date 4,500 children, some of whom were labelled hopelessly-retarded.

The training course will enable the group to return prepared to instruct teachers and others here in the use of remedial materials and techniques developed by Dr. Feuerstein under the auspices of Canadian Hadassah-WIZO and Youth Aliyah over the past 20 years.

"Our plan is to train enough people to make it possible to apply these methods here to culturally disadvantaged adolescents, and still have enough hands and energy left to work with younger children and with handicapped children whose problems have often been compounded by failure to develop their intellectual potential," said Dr. Narrol, who is associate professor in the department of applied psychology at OISE.

The Hadassah-WIZO Organization of Canada, OISE, the participants themselves and other donors are enabling the group to take this training course.

Begin urges national unity regime to solve problems

By LEWIS LEVENDEL
CJN Associate Editor

TORONTO –

Israel Opposition Leader Menachem Begin, who was in an all-party cabinet after the 1967 war, has called for another national unity government in the wake of the Yom Kippur conflict.

The Likud chief told **The Canadian Jewish News** "there are many wounds to heal, but if there is goodwill, we'll find a way for a national unity government." He expressed his party's eagerness to be part of such a coalition.

Begin, 61, a smallish man with black hair greying at the temples, looked remarkably fit, despite the gruelling schedule of his North American speaking tour. He gave a 10-minute interview at the Four Seasons Sheraton Hotel and later spoke at a testimonial dinner held in Beth Sholom Synagogue for congregational president Louis Burke.

If there is not a national unity government, the legendary leader of the Irgun predicted the cabinet under Prime Minister Meir would continue to govern until a fall election.

He expressed surprise at the results of the Labor Party vote to choose a successor to Mrs. Meir because Shimon Peres, choice of Moshe Dayan's faction, received 46% of the vote against party "establishment" choice Gen. Rabin.

The Yom Kippur War was a national tragedy, declared the veteran politician. Referring to the fact Israel was taken by surprise, he said: "We weren't outfought, but we must have been outbrained."

In another regrettably over-long community event, (Begin did not start his speech till 10:05 at the affair which got under way at 6:30), Beth Sholom received an award as the synagogue in Canada with greatest amount of bond purchases in 1973 – $1.3 million.

Despite being introduced as a celebrated orator, Begin said little that was new during his 35-minute address. Although the room was packed with many of his long-time supporters, the applause was not as sustained as those awarded other recent visiting Israeli dignitaries. Whether this was due to the quality of the speech or the lateness of the hour, was debatable.

The greatest enemy of the Jewish people is illusion, Begin told his audience of about 800. "Cowardice brought Jews to the gas chamber; courage brought them to sunlit fields."

He told of the Kiryat Shemona massacre in which terrorists shot bullets through the heads and hearts of eight children -- "a deed praised by all our enemies."

Repeatedly, he called for our own efforts to prevent another abominable destruction of our people."

Likud Leader Menachem Begin -- a legend in his lifetime. *(David Groskind photo)*

ANALYSIS

Backed by Soviets, Syria is testing Israel in war of attrition on Golan

By SHELDON KIRSHNER

On a desolate, wind-swept plateau, some 120 miles from Tel Aviv's bustling Dizengoff Square, Israel's military strength and political determination are being severely tested by two adversaries – the Syrian armed forces and the Soviet state.

The raging war of attrition between the Israeli and Syrian armies, which is now entering its second month, has claimed relatively heavy human and material casualties on both sides of the cease-fire line. Last Friday, in the most serious military incident to date, two Israeli jets were shot down in a swirling dog fight with Syrian planes.

Since Oct. 24, the day a general ceasefire ended the Yom Kippur War, Israel has lost 36 soldiers and a few civilians in the fierce artillery and mortar exchanges along the entire length of the Golan Heights. Recently, too, Syrian SAM missiles, which brought down so many Israeli jets during the recent October war, shot down a Phantom. Fortunately, the two man crew bailed out over Lebanon, and so far the Lebanese authorities have refused to hand over the pilots to the angry Syrians.

Many Israelis are now beginning to compare the war of attrition on the Golan Heights to the mini-war fought along the Suez Canal between Israel and Egypt from 1968 to 1970.

That "war after the war," a prelude to the ferocity of the Yom Kippur War, was a costly proposition for Israel. More than 350 soldiers and civilians were killed by Egyptian shellfire, and upwards of half a dozen Skyhawks and Phantoms were lost.

The latest war of attrition is mainly being fought in the vicinity of the strategic snow-capped Mt. Hermon, which straddles the Lebanese and Syrian frontiers and which offers a clear view of both Beirut and Damascus.

This war is potentially more dangerous than the last war of attrition because it comes at a time when the chances of an overall Middle East peace settlement have never looked better.

The bitter confrontation between Israel and Syria, ostensibly a conflict over who controls the 10,000-foot high Mt. Hermon, has already begun to threaten the fragile spirit of "disengagement" worked out by U.S. Secretary of State Kissinger for Israel and Egypt.

In a truculent message to the United Nations, Egypt warned Israel that continued fighting on the Golan Heights would force her into the fray – a development that could possibly upset the already shaky balance of power in the Middle East. Egyptian President Sadat, in a sabre-rattling statement said that if Israel refused to withdraw from occupied territories, "this will mean war."

Syria, for her part, has vowed to fight on until the last vestiges of "Israeli aggression" are removed. In the wake of the recent dramatic economic and military agreement with the Soviet Union, Syria's threat should not be discounted.

The pact between Syria and the Soviet Union, together with the recent visit of President Hafez Assad to Moscow, following Andrei Gromyko's whirlwind tour of Damascus, underlines the striking fact that Russia is seeking to readjust her diplomatic position in the area.

In the aftermath of Egypt's somewhat sudden reconciliation with Washington, and the U.S.'s soaring prestige in certain Arab capitals, the Soviet Union understandably fears its influence in the area is being undermined.

As a result of this apprehension, the Soviet Union is doing its utmost to recoup lost political ground by consolidating its position in Syria and Iraq – two of the most unstable countries in the Fertile Crescent.

It is therefore in Moscow's interest to heat up the Syrian front, as she did on the eve of the Six Day War, not only to deepen her friendship with Damascus, but also to serve notice to the U.S. – and Israel – that she has no intention of relinquishing her place in the Middle East.

Syria's objective in the fighting is to dislodge Israel from sections of the Golan Heights, including the 300 square mile bulge captured by Israel during the last war, and thereby improve its negotiating stance if and when disengagement talks appear likely between Jerusalem and Damascus.

In discussing Syrian motives, domestic politics should not be overlooked. Given the political fragmentation characterizing the Syrian state, the deep tribal, ethnic, economic and ideological differences dividing the country, it is obviously in Assad's personal interest to create the impression that "Israeli aggression" can not and will not pay.

Israel's tactics on the Golan Heights are governed as much by military as political considerations. Militarily, the heights are vital to the defence of the northern Galilee. Politically, it would be disastrous for Israel if Syria gained advantages because of military pressure.

Although Israel will have to make some sweeping concessions in the event of serious negotiations with the Syrians, she must not bow to military pressure from Syria and political threats from the Soviet Union so long as disengagement discussions are far off and the guns of the Golan are still rumbling.

Sheldon Kirshner is a freelance journalist, who covered the Syrian front during the Yom Kippur War.

World News

During a recent visit to Israel, Toronto community leader Albert J. Latner (left) spent some time at Tel Aviv University. He is shown here in front of the university's Mexico building with TAU President Yuval Ne'eman. In background is Latner's daughter Elise. TAU has grown from two to 30 buildings, from 1,000 to 15,000 students.

War took high university toll

JERUSALEM -

The Hebrew University recently announced that a total of 117 students, young faculty and university employees, lost their lives in the Yom Kippur War.

The announcement was made at the opening of the 36th annual meeting of the university's board of governors which took place on the university's Givat Ram campus in the presence of President Ephraim Katzir.

During the meeting of the board, its members were addressed by Prime Minister Golda Meir, Finance Minister Pinhas Sapir and Information Minister Shimon Peres in question and answer meetings on various aspects of the country's foreign, economic and security problems. Some 120 governors and observers from Belgium, Brazil, Canada, England, France, Germany, Holland, Italy, Mexico, Switzerland, the United States, and Uruguay had come to join an equal number of Israeli board members for the week-long meeting.

The board approved a $30 million budget for the period April 1974 to Sept. 30, 1974, an amount based on the budget of the fiscal year just ended, which was reduced due to the Yom Kippur War. Beginning with the 1974-75 academic year, the budgetary year, in a departure from previous practice, will run parallel to the school year. The budget covering the Oct. 1974-Sept. 1975 period is in preparation and will be examined in detail during the summer.

The board resolved that construction on the Mount Scopus campus will continue as planned, while the development of the University's Givat Ram, Ein Karem and Rehovot campuses will continue only on buildings begun before the war.

Sam Rothberg, first elected chairman of the board of governors of the Hebrew University in 1968, was re-elected for a third successive term and given a standing ovation at the closing plenary of the general meeting of the board. Prof. Natan Goldblum, professor of virology, was elected a fourth vice-president, a new post, with special responsibility for research and development.

Pearl Bailey's image hurt by 'distorted' commercial

By RICHARD YAFFE

NEW YORK (JCNS) -

Pearl Bailey, affectionately called "Pearly Mae" by all her friends and those who claim to be her friends, has been the darling of her audiences wherever she plays, but not all of them any more. That segment of it that has to do with keeping a watchful eye on kashruth in America is no longer pleased.

It all has to do with a radio and television commercial the Negro singer-comedienne has been broadcasting for Paramount chickens. In it she says, "Mama was kosher all the way: that bird had to be fresh. This used to be Paramount's kosher chickens," fondling and petting a chicken she holds in her hands.

"Let me explain," she goes on. "You see, they used to raise regular chickens in the regular market, and special chickens for the kosher market. But that's all they raise now, darlin' -- the special chickens, and they're for everybody. This is not, now understand me, not a kosher chicken. Not kosher prices. But this bird sure could have fooled my Mama."

The kashruth division of the Union of Orthodox Jewish Congregations of America, which awards a "U" enclosed in an "O" on products to certify their kashruth, at a fee, and other organizations have protested at the commercial because, the administrator of the UOJCA's kashruth division explained, "it uses the word 'kosher' in a distorted manner -- they are using a religious term commercially."

After a meeting with representatives of Jewish organizations, several local television stations suspended their showing of the commercial.

Rabbi Philip Reiss of the UOJCA said there were a number of inaccuracies in the advertisement. "One doesn't 'raise' kosher chickens. Whether a chicken is kosher or not depends only on whether it is slaughtered according to Jewish law.

"Also, what does Pearl Bailey mean when she says 'Mama was kosher all the way'? That her mother was an Orthodox Jew? The commercial's whole method of putting Paramount and kosher together may cause some people to think that Paramount chickens are kosher."

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Rose Wolfe joins in animated conversation with some of the guests she and her husband entertained at the opening campaign reception for Israel Bond trustee purchasers. Seated at left is Harry Solomon, reception chairman; at right is Zeev Sher, Israel economic minister to North America. Standing from left are: George Cohon, Canadian president, Israel Prime Minister's Club; Sam Rothberg, world chairman of Israel Bonds; Jack Israeli, general chairman, Toronto Bonds and Alex Eisen, Trustee vice-chairman. The reception raised a record sum of $3.4 million. (Israel Bonds photo)

Trustee campaign kickoff

$3.4 million pledged at function

TORONTO -

A standing room only gathering of leading Israel Bond supporters recently pledged $3.4 million in launching the 1974 State of Israel Bond campaign at the trustee ($10,000 and over) level. Held at the home of Mr. and Mrs. Ray D. Wolfe, the trustees heard speaker Sam Rothberg, world chairman of Israel Bonds and Zeev Sher, Israel's economic minister to Canada and the United States, describe latest economic and security problems confronting the Israelis.

The $3.4 million pledged was the largest amount ever recorded at a campaign opening for Canada Israel Bonds and it brought to over $7 million the sum pledged since Jan. 1.

In launching the Toronto campaign, Rothberg paid tribute to the Jewish community here for its dedicated leadership and for the massive outpouring of support in 1973 which provided Israel with $23.4 million in cash, placing Toronto in the forefront of major cities in North America. "But the needs in 1974 are even greater," he declared. "Israel stands alone except for the United States, a few smaller nations and of decisive importance, the Jewish people of the free world.

"Others have become cold and callous toward atrocities, when they are Jewish atrocities, as the tragedy at Kiryat Shemona demonstrated," he said. "We have to understand that to all practical purposes the Israelis stand alone in a sea of hostility, except for us."

Rothberg's remarks underscored the report made by Zeev Sher regarding Israel's serious economic crisis. "The war is over but the fighting continues," he said. "There is a daily toll of lives - and a daily cost of security. More reserves have been called up because of the fighting in the Golan and to provide additional guards for the many border settlements. And the Yom Kippur War must still be paid for. Taxed to the limit for defence, the Israelis must turn to the Israel Bond campaign to restore the battered economy. Only by maintaining economic strength can Israel remain militarily strong," he said.

Chaired by Harry Solomon, president of the Toronto Prime Minister's Club, the meeting also heard a campaign progress report from Murray Goldman, associate chairman. Earlier pacesetting functions and the Miami and Israel International conferences produced over $4 million. With a note of optimism he said the first 100 pledges received from top supporters averaged more than double the purchases of the Yom Kippur War, indicating Toronto was "on target" toward its 1974 quota of $45 million.

George Cohon, Canadian president of the Israel Prime Minister's Club and national vice-president of State of Israel Bonds, introduced the guest speaker. General Chairman Jack Israeli conducted the appeal. He reported that more than 20 new members were enrolled in the Prime Minister's Club - purchasers of $25,000 or more.

Scholar urges church to eliminate every trace of anti-Semitism in midst

By SHELDON KIRSHNER
AND ANNE KORN

TORONTO -

A Christian scholar of religion from the University of Toronto has sounded a plea for the Church to "eliminate profoundly every trace of anti-Semitism" in its tradition.

Speaking before a mixed audience of Jews and Gentiles at a colloquium held at Metropolitan United Church here, Prof. Alan T. Davies warned that the church "must not become identified" with the status quo and should strive to be critical of society as well as critical of itself as an influential institution.

Prof. Davies, of the religious studies department, Victoria College, was the first of four speakers who examined the theme of **Israel, Zionism and anti-Semitism** as seen by Christians and Jews.

The other speakers were David E. Newman, Prof. Arnold Ages, of the University of Waterloo, and Prof. William Dunphy of St. Michael's College, University of Toronto.

Prof. Davies declared it was a "tragedy" that the church has always "played down" its Jewish origins.

"This tendency to forget our God is the God of Judaism . . . and that the mainspring of our faith is Semitic is an insidious thing," he added.

Reporting disappointing progress has been made in expurgating anti-Semitic references in Christian teaching materials, Prof. Davies said Judaism to this day is "misrepresented" by Christians and that the crucifixion is still attributed to Jews.

He disclosed that, of all the Protestant sects in the United States, only one - the Missouri Synod of the Lutheran Church - had "seriously" attempted to delete anti-Semitic references from its teachings.

In a fairly detailed historic analysis of the roots of anti-Semitism, Prof. Davies traced its development from pagan times to the rise of fascism in Germany.

Prof. Davies, posing a rhetorical question as to how "guilty" the church in Nazi Germany was in the emergence of National Socialism said German churchmen "did not do very much to stop" what happened.

"There was simply too much anti-Semitism in the Christian tradition that was similar to Nazi ideology," he added in a devastating commentary.

In response to Prof. Davies, David Newman, a Toronto Jewish lawyer, claimed that German Lutheran Churches had "set the stage" for the development of virulent anti-Semitism.

Addressing his extemporaneous remarks to the Gentiles in the audience, Newman exclaimed: "Don't wipe out anti-Semitism as a service to the Jews but as a service to humanity" - a remark that was greeted with applause.

Prof. Arnold Ages, a professor of French literature at the University of Waterloo, as well as the editor of **The Canadian Jewish Chronicle Review**, said he was "disturbed" by voices in the church today that try to distinguish between two similar phenomenon -- anti-Semitism and anti-Zionism.

"I am weary of Christians who say they love Jews but hate Israel," he stated.

He criticized Christians who use prophetic biblical arguments to lambast Israel, since their remarks are usually not inspired by a love of the country.

Prof. Ages caused somewhat of a stir when he suggested, albeit rhetorically, that Israel's right to exist was superior to that of Canada's.

In reply to Prof. Ages, Prof. William Dunphy, of the department of philosophy, U. of T. admitted Christians do not possess "an understanding of living Judaism."

By that he meant that Gentiles fail to perceive the centrality of Israel to the Diaspora.

Prof. Dunphy expressed the hope that Christians, "in the fullness of their religious belief," will be able to relate to Jewish aspirations.

In a sermon during the colloquium, Holy Blossom Rabbi W. Gunther Plaut said the fear of a recurrent nightmare -- the Holocaust -- links Jews both to Israel and to one another.

"Every Jew understands today that it can happen anywhere, but as long as there is an Israel, what happened in 1939 and 1945 cannot happen again," Rabbi Plaut stressed in his sermon on **The meaning of Israel in the Post-Holocaust era.**

Continuing to discuss the importance of Israel on Holocaust Day of the Jewish calendar, he stated: "It is more than a political state, it is something tied to eternity."

It is only in peace that this goal can be established, he added.

But the danger of the Holocaust has perhaps always been with the Jews and "we don't know whether it will end," he said.

In the hope that such a catastrophe would not repeat itself, the rabbi said: "We stand before you today, to ask your understanding, your love, even your help."

Common front formed between Jews, Catholics

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL -

For the first time anywhere in North America, a Jewish community has established a common front with the Catholic church on the issue of Israeli prisoners of war in Syria.

The Montreal Committee for Jewish-Catholic Relations under the auspices of the Roman Catholic Diocese of Montreal, the Board of Jewish Ministers, and the Synagogue Council of Montreal published an advertisement in **Le Devoir, La Presse** and the **Montreal Star** calling upon the Canadian government to demand Syria comply with the Geneva Convention.

The advertisement strongly urged Syria release and repatriate all wounded soldiers immediately, and that Syria enter into an unconditional exchange of prisoners of war.

Rabbi Allan Langner, spiritual head of the Congregation Beth-El and Father Stephane Valiquette are co-chairmen of the committee.

"It's quite a breakthrough," said Rabbi Langner. "Montreal is the only place outside of France where the church came out in support of an issue."

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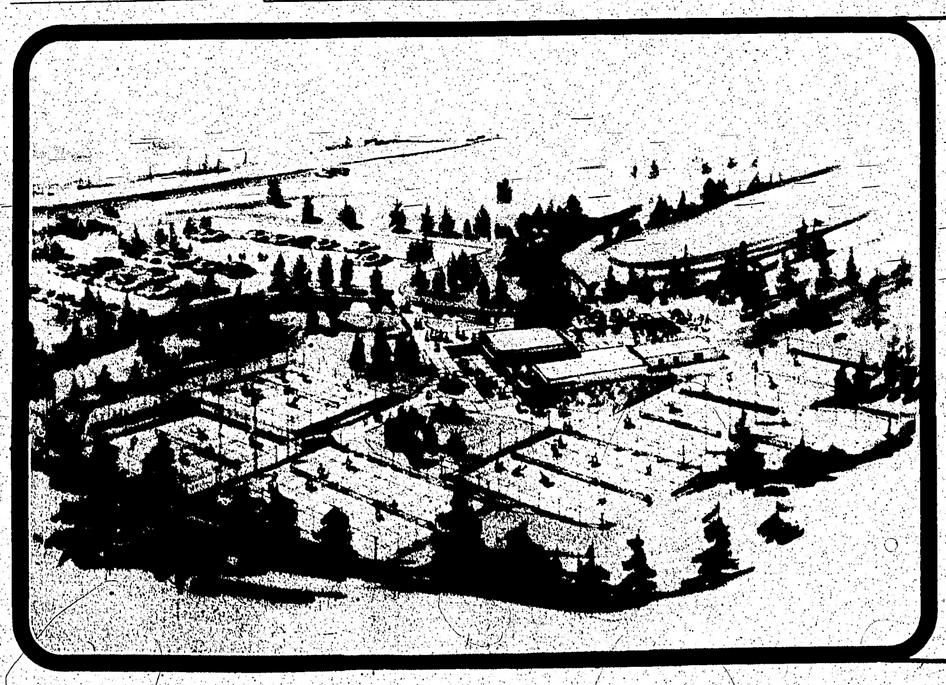
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Meyer Gasner was true leader

Absence of formal spoken eulogy consistent with dedicated lifetime

There was no 'hesped' spoken at the funeral of Meyer Wolf Gasner who passed away recently at the age of 67. It was announced that, by the wish of the family, there would be no eulogy pronounced.

Rabbi Walter Wurzburger and Rabbi Henry Hoschander read from the Psalms and added a short commentary from the Sages.

It was very fitting it was done this way. Meyer Gasner, who in his lifetime could be impatient on occasion, would have been most impatient at any recital or lavishment of praise. He had no time for such demonstrations. The greatest eulogy of all, far more effective than any panegyric on his virtues, was the massive turnout of 1,200 persons from Toronto and elsewhere who came to his funeral to pay their last respects to him.

Meyer Gasner's way of life was consistent from beginning to end. From the day he came to Canada from his native New York in 1927, after a yeshiva education in that city, he followed a way of life that was in keeping with his principles, never deviating, never digressing from the pattern of principle. In him there was no dichotomy between theory and practice, between precept and action. One could never imagine him saying, "Do as I say, not as I do." Belief and action were inextricably entwined.

Nor was there any distinction between the mitzvoth. Sabbath observance, kashrut adherence and daily prayers – the duties toward God were there to be maintained and followed. But so were the other admonitions, the duties to one's fellow man: the giving of charity, the concern for society, the passion for justice and right living, for rehabilitation.

With Meyer Gasner, tradition and the modern world came together and were housed in the same personality. He was totally at home in the current world of North America and he was just as totally at home in the world of Jewish law and lore. And Jewish law and lore meant not only poring over the sacred books – which he did whenever he found the chance – but it meant leading in all the causes – and their name is legion – that are bound up in the Jewish community, from the United Jewish Appeal which he headed in the past to the funding of a new yeshiva.

It is not now generally known, for time and the onrush of events sometimes cover up earlier history, that Meyer Gasner is in a sense one of the fathers of Jewish educational institutions in Toronto today. When, in 1935, the Brunswick Avenue Talmud Torah closed its doors because it simply had no money to pay its teachers, it was the then 29-year-old Meyer Gasner, along with Bernie Vise and others, who got together to devise a means of securing Jewish education financially. Eventually, this led to the formation of the United Jewish Welfare Fund in 1937, the agency which has funded Jewish education in Toronto ever since.

Meyer's leadership in all community activities in the various branches of the Zionist movement (he was close to Revisionism and was later head of Canadian Mizrachi), his chairmanship of Canadian Jewish Congress in Ontario in the 1960s, his leadership at Shaarei Shomayim Synagogue, his efforts to bring order into the thorny area of kashruth supervision, his work on behalf of Jewish education, be it the Associated Hebrew Schools or the various yeshivoth here and elsewhere, his association with Yeshiva University, Albert Einstein Medical School, Bar-Ilan University – all these were only the tip of the iceberg. His private benefactions, his interest in the individual, his acts of 'matan b'seter' (giving anonymously) bespoke of the true humanitarian, the authentic Jew. In the early 1960s, he volunteered to head up a group of people to support and fund this newspaper shortly after it was started. Toronto, alone of all cities with a comparable Jewish population, then had no Jewish weekly. He felt this was an indispensable necessity for a Jewish community – and he did his duty at considerable personal sacrifice.

Meyer Gasner was the first in Toronto of a group that was rare in earlier days but has become more common now – a product of North America who retained his total Jewish Orthodoxy, making no concessions in religious practice to the environment or the times. But he was no separatist. He met with Conservative and Reform Jew, non-believer and secularist, and worked wholeheartedly and warmly with them for the common cause, counting them as friends, not merely as colleagues. He was the inspiration of many men younger than himself whom he drew into communal work and communal giving and who, in their turn, are leaving their mark.

Though, as we said at the beginning, it was appropriate that his funeral was without formal spoken eulogy, we hope the printed page will be permitted some leeway in this and for the reported record the above will serve to remind our readers of the passing of a true leader.

Diaspora existence hinges on Israel

Proposal for Yom Ha'atzmaut as official holy day is commendable

The 26th anniversary of the birth of modern Israel finds a nation racked by internal and external problems that have effected a transformation in the lifestyle and expectations of its people. It is just a year ago, on the 25th anniversary of the state, that the road ahead for Israel appeared to be smoothing out and there was a feeling that at long last peace in its real and enduring sense was a dream no longer.

The Yom Kippur War changed all that, and the political and economic repercussions are still being felt in the wake of battle that took so many lives. Yom Ha'atzmaut, which fell on the 25th of last month, was preceded by Memorial Day, a time for remembering those who made the state's continued independence possible.

There was no dancing in the streets this Yom Ha'atzmaut. But life goes on, though it will never be the same for Israel's people. Israel is free because men died to keep that freedom.

Out of the bloodshed of war has come the realization that aliyah on a major scale is all-important to Israel's existence. Whether the Jews of North America respond in large numbers to the call for new population, remains to be seen. Israel–Diaspora relations have never been closer, and out of it will certainly come newcomers willing to undergo the adjustments which must be made if the new life is to be fruitful. The brightest hope for large-scale aliyah would seem to be in those parts of the world where the Jew is insecure, or feels that danger to his wellbeing is becoming a reality.

Yom Ha'atzmaut was observed with special ceremonies in Jewish communities across Canada, with synagogues taking a leading part in bringing home the message implicit in the freedom anniversary.

Canadian Pioneer Women and the Ontario Region, United Synagogue of America, are proposing that Yom Ha'atzmaut be made an official holy day in the Jewish calendar, and this is a suggestion which should commend itself to all of us. The Pioneer Women believe this day should be a family celebration as well as a community and synagogue observance.

World Jewry's identification with Israel has never been stronger than it is today. The trauma of war has brought home to the Diaspora communities the importance of Israel to Jews everywhere. If her enemies succeed in destroying the Jewish state as a sovereign power, our continued existence in the Diaspora would be threatened as never before in modern times. Our task is to see that it does not happen.

Former Chief Rabbi Isser Unterman (right) puts the Rishon Lezion ceremonial silver gown on Sephardic Chief Rabbi Ovadia Yosef. In a ceremony at the restored Yohanan Ben Zakkai synagogue, Yosef was installed as Rishon spiritual head. (Israel Sun)

Bonds head Jack Israeli

His commitment a manifestation of wartime's traumatic events

By SHELDON KIRSHNER

Thirty years ago, Jack Israeli was hungry, hunted and desperately frightened – a 14-year-old Jewish waif caught up in the maelstrom of total war and state-inspired anti-Semitism.

Thirty years later, wealthy, respected and serenely self-confident, Jack Israeli sits quietly in his spacious home in Downsview, sipping an ice-cold Dubonnet, and trying to comprehend the terrifying experiences which shattered his parents' life and brought him to the edge of death in the forests of what is today the Ukraine.

"I can't relate a true picture of what it was like in those days," he says, head tilted back reflectively, hands folded. "I would have to seclude myself in a locked room to really understand the agony of it all."

Jack Israeli, this year's campaign chairman of the Toronto State of Israel Bonds drive, lost his entire family in the Holocaust. His mother and two sisters probably perished in a concentration camp. His father died in a Siberian labor camp, ironically accused of being a Ukrainian fascist army deserter.

The last time Jack saw his mother and two sisters was on a hot day in the August of 1942, when they, together with 2,000 other Jews, were rounded up and paraded to the village square to await the Auschwitz-bound cattle train. Jack and his father managed to escape into a nearby forest before the train steamed into the station.

For the next year or so, life for Jack and his father, a teacher - turned - shopkeeper, was one of unrelieved deprivation, hunger and fear.

They ate nothing but potatoes and stale bread, fought off lice and bitter cold weather, and trudged from one peasant farm to another in search of food and shelter. They travelled at night in order to avoid German Jew-hunting patrols and anti-Semitic partisans anxious to barter Jews for a kilogram of salt.

In the summer of 1943, they met a band of friendly partisans. Jack was sent to a farm where he became a shepherd, while his father was conscripted into the Russian army.

After leaving the farm, Jack was sent to an orphanage. He soon ran away and became a street urchin, only to be rescued from the streets by an old family friend.

When he learned of his father's death, the young man, who had had a traditional Jewish education, decided to go to Palestine. It took him three years to get there, but when he arrived in war-ravaged Palestine in 1947 he was almost immediately taken into the Israeli army.

Following a two year army hitch, he was sent by a family friend to Brussels to learn office administration. Upon his return he began to manage a textile factory in Tel Aviv. After three years of that he became a manufacturers' representative.

By Israeli standards, Jack's life in Israel was comfortable. But for him, a restless, ambitious man, Israel offered too little scope for his energy and aspirations. Bidding his wife and daughter farewell, he left Israel in 1958, never to return again as a resident.

"I went to New Jersey and New York, but all the slots were filled up," he explains. On a hunch he bought a Greyhound ticket for Toronto.

"I had a fantastic feeling about this city," he recalls. "I didn't know what I was going to do, but after surveying the city I decided that real estate and construction were the businesses to get into."

Bonds' Jack Israeli

Borrowing $5,000 from an uncle, Jack embarked on a real estate career with a partner, erecting his first commercial building on the corner of Wilson and Dufferin. Within 10 years' time Jack Israeli, a one time shepherd boy, had become a multimillionaire land developer. Today he is secretary treasurer of JDS Investments, which owns and manages industrial parks and shopping centres in Ontario.

As campaign chairman of the State of Israel Bonds, Jack Israeli devotes a great deal of his spare time to Israel. As he puts it:

"Since my arrival here, my contact with Israel has never ceased. Israel has a monumental importance to me. Our whole existence as a people hinges on the existence of Israel. If Israel goes down the drain, we might as well forget it."

James Senor, executive-director of the State of Israel Bonds, says Jack Israeli is deeply committed to Israel because of his bitter experiences during World War II.

"He is determined to do for others what they did for him during the war. He would not be alive today had it not been for the help he received from people. As much as anyone I've met in Toronto, Jack is aware of the shortcomings and weaknesses of Israel, but this does not deter him from responding in a meaningful way."

Holocaust, Inquisition lesson relearned 'but in Israel we can stand up and fight'

The following are excerpts from remarks made by Israeli author Yigal Mossinsohn on a program screened by Israeli TV in March, 1974. The program dealt with the psychological impact of Yom Kippur War casualties. Mossinsohn himself lost a son, Ido, in the Golan Heights battles. It was translated by Nechemia Meyers, CJN Israel Correspondent.

Ivan Ivanovich, who did not succeed in killing Ido's grandfather and grandmother in the Ukraine pogroms at the turn of the century, succeeded in killing Ido on the Golan Heights. That is the way I see it. We are again learning the bitter lesson of Judaism that so many in Israel had forgotten, the lesson of the Inquisition, the pogroms and the Holocaust. Some people thought that all this had ended, but this was not so. There is only one difference: here we can stand up and fight. Ido's grandmother and grandfather on his mother's side were killed by the Germans. His grandmother and grandfather on his father's side hid under their beds during pogroms in Russia, and when they got tired of hiding under beds, they came to the land of Israel. They were crazy, but they were right.

Others left for Western Europe and the Americas; only madmen went to the land of Israel. It was a land of death. Today we have only a Dead Sea; then all the land was a land of death. The country was almost completely desolate. There were a few concentrations of Arabs, but the country as a whole was empty. Now they come and tell us that we have no right to this land, and some of us even believe them, or speak of one right opposed to another. This is madness. We created the country as it is today, and it belongs to us by right. I don't want to go back to Abraham, only to the turn of the century. We earned our right to this country then, when we turned it from a land of death into what it is today. Unfortunately, we have forgotten why we have a right to it.

We, who were born here, and who fought in the War of Independence, said that it was not necessary to tell us why it was our land; we knew. But the generation that came after us did not know and did not want to hear. In the period between the Six Day War and the Yom Kippur War, it was fashionable to say this land belonged to us because we were strong. But that was nonsense. Does our right to this land weaken when we become weaker? No. We have a right to this land because of what we made of it; our strength allows us to defend that right.

I have reasons of my own to mourn, but I don't understand those who have gone about in a deep depression since the Yom Kippur War. We never enjoyed a greater victory, with or without mishaps. I do not believe that another people would have been capable of going from the depths to the heights as we did during the war, as the Israel Defence Forces did after the first two days of the war. We should be proud of ourselves; instead, we are filled with doubts. I always thought that the Jewish people required two Messiahs, one to remove the Jews from the Galut, and the second to remove the Galut from the Jews.

We have forgotten the past. We thought we were a people like all peoples, but this is not so. We have the privilege of not being forced to die on our knees, of being led like sheep to the fires of inquisition or the furnaces of the Germans. Here we can stand on our own feet and fight for our own survival.

People who lost their loved ones in the war are justifiably in mourning but the nation as a whole need not forget how to enjoy life. Some people took affront at the fact that Purim parties took place. Why? Life does not have to stop.

We must learn that death is a part of life, that from the moment we are born we begin to die. Death is not like an infectious disease. Some people are afraid to come too near to death, as if they might become infected.

I saw this after Ido died. Even some friends kept away. They didn't know how to handle the situation. A lady officer who visited us after Ido's death said that this was the reason some parents did not want their children's names included in the list of Yom Kippur War dead and missing published by the IDF. They believed they could deny reality, that if the name was not included in the brochure, it was as if the event had not occurred.

We are a crazy people. Only crazy people could have done what we have done. One only has to compare how we began and what we have achieved. We are more than three million. This, not the mishap, is reality. The Agranat Commission has dealt with the mishap, and the guilty parties will be punished, but we must not forget where we began and what we have achieved.

I remember when Moshe Sharett and I were arrested by the British in 1946, and taken in an armored car to the Latrun Prison. It was during the days of struggle, when we were only 600,000 Jews in this country. Sharett told me then about his father, Ya'akov Shertok. He would never have dreamed the day would come when there would be 600,000 Jews in the land of Israel, Sharett said. Today we are more than three million.

Do you know where I learned 'Who is a Jew'? In Latrun. When the British interrogated me, I didn't want to talk. Not because I knew so much but because I didn't want to tell them how little I knew. That is how we were taught to behave. I told the British interrogator that I am a Jew, that I was born here, and, therefore, this is my land. They broke a rifle butt on my head. That was their answer. Since then I have known who is a Jew.

Author Yigal Mossinsohn

ask the rabbi

Basic teachings of the kabbala put in nutshell

1. Could you explain something of the basic teachings of the kabbala, and are they in any way derived from biblical teaching? Also, how is it that Jewish tradition has sought to keep laymen away from study of the kabbala?

Explain some of the basic teachings of the kabbala! A tall order, but here goes. The kabbala is basically a theosophical system, its central theme being the nature of God especially in His relation to the universe. According to the kabbala, God as He is in Himself, called En Sof (the Limitless), is utterly beyond all human comprehension. Nothing at all can be said of this aspect of Deity, except by hint not even in the Bible. Only God in manifestation can be known.

But how does the hidden God become revealed? The answer of the kabbala is, through the ten powers of potencies which are emanated from En Sof. These are known as the Ten Sefirot. According to one opinion the Sefirot are part of the Godhead. According to another opinion they are no more than instruments. While in a third, compromise view the relationship between En Sof and the Sefirot is on the analogy of soul and body. In any event, the kabbalists are fully aware of the dangers lurking in their doctrine and constantly try to avoid any suggestion of multiplicity in the Godhead.

For instance, the kabbalists believe that God really has a "hand", not, of course, a physical hand but the counterpart in the spiritual realm of the human hand here below.

The Zoharic kabbala is one of the two great kabbalistic systems. The other is that of the 16th century kabbalist, R. Isaac Luria. The Lurianic kabbala speaks of further mysteries such as the withdrawal of the divine light, the breaking of the divine vessels and the resultant scattering of "holy sparks" into all things.

But all this is a totally inadequate picture of the kabbala. It could hardly be otherwise. After all Professor Scholem's article on the kabbala in the new Encyclopedia Judaica runs to over 100,000 words. Anyone really interested in the subject should consult this article as well as Scholem's Major Trends in Jewish Mysticism (third edition, Thames and Hudson, London, 1955).

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'Perfection is not expected but one has responsibility to try best to keep laws'

sparks from the torah

By RABBI MEIR GOTTESMAN

Parshat Acharay Mot- Kedoshim
U'shmartem et chukoty . . . asher yaaseh otam haadam vochay bahem . . . You shall keep my statutes . . . which if a man does, he shall live by them . . .

Why does G-d allow suffering in the world? This you have to ask Him . . . We cannot even begin to conceive the monumental plan He has in mind for us.

But this much the Torah does tell us – there is a **din v'cheshbon** in the world. No one gets away with anything – for all our actions, good and bad, we have to give an account. Our Rabbis taught . . . when a Jew sees he is beset with **tzorus**, terrible problems, **yefashfaysh b'maasov**, he should consider his actions – perhaps he did something wrong in the world which brought on his troubles.

It's not always easy to do the right thing, but G-d helps. In this week's portion, the Torah forbade the **arayot** -- illicit sexual acts. The ban includes adultery, homosexuality, and relations with close relatives. Chastity is fundamental to a holy people . . . But a person who reads through all these demands will nervously ask -- "I am just a human being. How can I hold myself at such a level of personal purity!" Therefore, right next to these laws the Torah states: "**Ani Hashem Elokaychem** . . . I am the L-rd your G-d. I created you. I know your strengths and weaknesses . . . and will give you the power to keep these rules -- if you try . . ." The Almighty does not expect us to be perfect -- but it's our responsibility to try our best.

Din v'cheshbon applies especially to our Jewish people – we are responsible for our actions. The Almighty may be the Master of the Universe, but He is the loving Father of us Jews. A multi-millionaire may have a hundred thousand employees working for him, and factories from one end of the earth to another, but the one he watches most of all, and demands most from, is his own child.

We Jews are the **baalay chaim**, the living property of the Almighty. In Jewish law, when a master wants to take possession of a **baal chaim**, like a lamb, he has to make it move from one spot to another. He can do it two ways – he can call the lamb to him and it follows, but if that doesn't help, he gives it a **klop**, and that makes it move . . . The Almighty, whose possession we are, never wants to give us a "klop" – what father does? Rather, He constantly calls to us and pleads, "Move from where you are, from whatever **avayros** you may have, and draw closer to Me . . ." (Mayonoh Shel Torah)

This idea of **din v'cheshbon** was especially important when Israel celebrated **Yom Ha'Atzmaut**. Israel is in a very dangerous position. Surely we must give Israel every possible material aid – Israel Bonds and UJA need every dollar we can spare. Those who can make aliyah, should – as quickly as possible. Those who can visit Israel and help her economy, should not hesitate. We cannot rely on miracles.

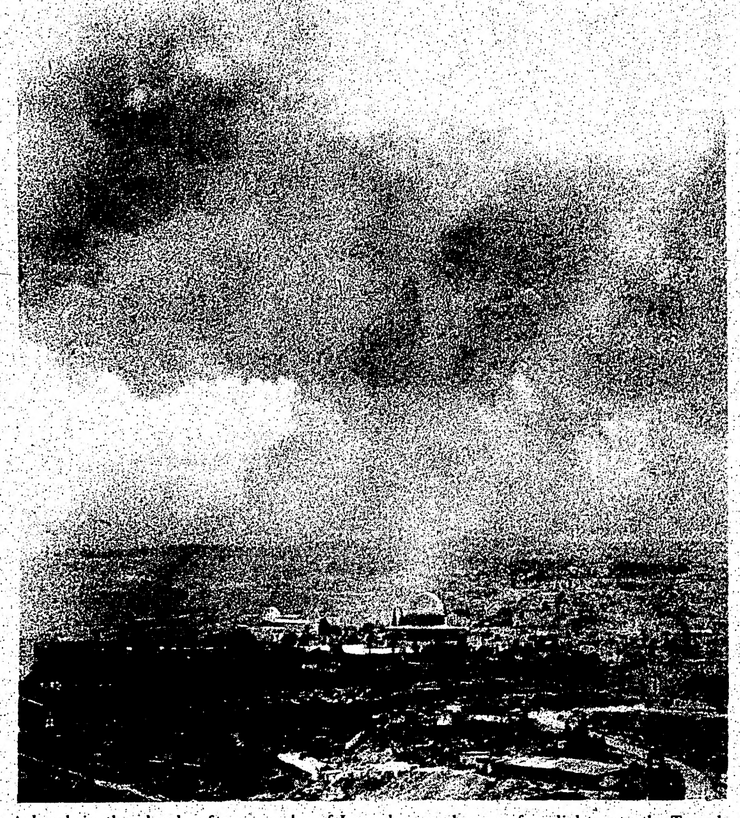
But we also must realize Israel is G-d's own real estate. Again and again, the prophets have told us, that G-d's **din v'cheshbon** – the way G-d judges Israel is like no other piece of property under the skies. At this moment of national peril we must all do **Teshuva**. Giving money is not enough. The balance of our nation's destiny hangs now by a thread. Every **mitzvah** a Jew does now can save Israel. Any **avayroh** can, G-d forbid, harm Israel.

Every Jew who puts on Tefillen (phylactries) during these days is putting another shield around Israel. Every extra verse of Torah a Jew studies is another tank in Israel's defence. Every Jew who keeps himself back from eating forbidden foods, or violating the Sabbath, or speaking evil . . . is building a wall of **zchut**, merit, for our Jewish brothers and sisters. But if, G-d forbid, a Jew does the opposite . . .

We are all in this together, body and soul. Let us be strong. Shabbat Shalom.

The "Sparks From The Torah" television program can be seen on Willowdowns Cable, Tuesdays at 8:30 p.m., Keeble Cable, Thursdays at 8 p.m. and York Cable, Sundays at 12:30 p.m.

The Southern Wall of the Temple Mount, whose lower courses date from the time of King Herod, is the scene of year-round excavations. Here volunteers from around the world examine the hand-sifted soil, helping to separate tiny artifacts such as coins and shards.



A break in the cloudy afternoon sky of Jerusalem sends rays of sunlight onto the Temple Mount, inside the old walls of the city. The Temple Mount is associated with Mount Moriah where Abraham was to sacrifice his son, Isaac, and the site of Solomon's Temple.

Sweat dispels romance of digging at Temple Mount until some discovery provides link to glorious past

By SHARON TEPPER

JERUSALEM –

Rivulets of sweat ran down my forehead as I hoisted the last of the dirt-filled buckets from the trench below. Feeling I had worked enough for my first day, I took a breath in the shade of the massive Western Wall behind me. Digging and sifting dirt all day was hard physical labor and not as glamorous as I expected.

My partner returned with an empty **wheelbarrow** and called me back to work. Rhythmically we pushed and tugged the heavy screen, sifting bucket upon bucket of newly dug Jerusalem dirt through the mesh. I was both exhausted and disgusted. The romance of digging at the Temple Mount in Jerusalem was gone.

Suddenly I caught a glint of something green mixed in with the dirt and rocks and bits of pottery. It was a coin, small and round and so crusted over I could not make out the details of its face. But that coin was very meaningful to me. A remnant of an earlier era, it brought me in contact with history, and established my own personal link to Jerusalem's glorious past.

I reviewed in my mind the thoughts that led me to Jerusalem. Tales of the greatness and beauty of the sacred city had always fired my imagination. I had images of young King David choosing Jerusalem as his capital, and of wise, old Solomon building the First Temple in Jerusalem. I knew Jerusalem was built, destroyed and rebuilt many times, and I imagined scores of levels of civilization lying buried under the surface of the city.

Through an article in a newspaper, I learned that the excavations had been in progress since February, 1968 and that over 300 volunteers were expected for the summer. All would be welcome. No accommodations would be provided, but an arrangement, the newspaper article said, could be worked out with a nearby youth hostel. Luckily, I had friends studying in Jerusalem, and they invited me to live with them. I wrote a letter to the Israel Exploration Society which was sponsoring the excavations jointly with the Hebrew University, department of antiquities. They confirmed that I was accepted on the dig. I bought a ticket for Tel Aviv the next day.

Six days a week we volunteers worked, digging and sifting and hauling, from early morning until the heat of the afternoon sun made work impossible. Often during those days I felt disgusted and about ready to give up. Then I would hear the jubilant cry, "Wow! Look what I found!," and I would run over to where the crowd of volunteers gathered to examine the latest discovery. I would watch as the archeologists grew excited and whispered to each other. Finally the judgment would come, and my efforts would all seem worthwhile again. Inspired, I would return to work, hoping the next find would be mine.

I lived only that one summer in Jerusalem, but every year I have gone back for a visit. I can never say goodbye to Jerusalem. There is something that always draws me back. The excavations have continued and expanded until they cover almost the whole area around the Temple Mount. Many of my familiar landmarks on the site do not stand anymore. The old religious court building which served as our headquarters was finally demolished and a deep trench now stands in its place.

Jerusalem's horizon now is dotted with new apartment houses and hotels. Boutiques and shiny pizzerias have sprung up downtown. But the essential character of Jerusalem, the flavor of the city which has remained constant through the centuries, has not changed.

There are many archeological sites in Israel which accept volunteers for the summer. Anyone between the ages of 18 and 35 who is prepared to work for a minimum of two weeks will be accepted. A doctor's certificate confirming good health is required along with the application. Volunteers must pay their own transportation to and from Israel.

Accommodations are usually provided at youth hostels. Some excavations provide accommodations at the camp site. In many places, volunteers who have worked well for two weeks may stay on free of charge for the rest of the season.

For a list of current excavations and application form, please write to the Israel ministry of tourism, youth and students department, P.O. Box 1018, Jerusalem, Israel.

Fanning Mideast fire a Soviet power ploy

By J. B. SALSBERG

J.B. — uncle's nephew

The escalation of Syria's attacks on Israeli positions on the Golan disturbs everyone who hopes for peace in the Middle East. What makes the situation most ominous is the fact that Russia has ignited the latest fire outbreak and is now busy fanning its dangerous flames.

The news media reveals Moscow's threatening design for all to see. Indeed, it appears as if the propaganda part of the plot is openly directed from Moscow. Here are some headlines the Kremlin propaganda has inspired: "Moscow pledges aid to Syria and denounces U.S. peace bid." **(Toronto Star)**, "Soviet Union reportedly ready to halt Israelis on Golan Heights." **(Toronto Star)**, "Assad vows to continue Syria's fight against Israel." **(Globe and Mail)**. And all this while a formal cease fire is supposed to be in effect . . .

Why is Russia doing this? The spokesman for the Chinese Communist government at the UN and, incidentally, the representative of the largest Communist country in the world, offers the answer. Addressing the special UN General Assembly meeting last week Chinese Vice-Premier Teng Hsiao-ping attacked both the United States and the USSR for their role in international affairs. Then the spokesman of the Peking government said: "In bullying others, the superpower which flaunts the label of socialism is especially vicious" and he added, "It did not honor its word and was perfidious, self-seeking and unscrupulous."

It is clear the Kremlin is determined to retain its recently gained position of big power status in the Mediterranean. That is why it was behind the arming of Egypt, Syria and the other Arab states that were hostile to Israel. While Moscow may not yet desire a direct military confrontation with the U.S., it is, nevertheless, determined not to allow the achievement of genuine peace in that strategic but troubled area either. Russia can only enlarge its presence in that strategic part of the world by the continuation of Arab–Israel strife.

That is why Russia provided all the weapons, as well as the strategy, for the Yom Kippur War, as it did for the Six Day War. Now, it seems, Moscow became irritated, displeased and suspicious of the U.S. initiative in the Middle East since the Yom Kippur War. It was particularly aroused by the inroads which Washington seems to be making in the Arab world as a result of that initiative. So, as the Chinese Communists would say, Russia reverts to perfidy and unscrupulousness. Since Damascus is traditionally the most hostile of Israel's neighbors, Moscow turned to that capital for its incendiary operation.

Before Henry Kissinger's plane became airborne over the Damascus airfield last month, the Soviet plane bringing Gromyko landed at the same airport. Gromyko evidently succeeded in sabotaging Kissinger's efforts for he was quickly followed by Soviet military big-wigs and Syria launched its military operations against the Israeli forces that were on the ceasefire line, waiting for the expected separation-of-forces conference due to begin in Washington. That was followed by Syria's presidential visit to Moscow; Moscow's sabre-rattling declarations meant to bolster Damascus' war stance, and massive arms supplies to Syria.

All this behind the perfidious mask of peace! All this behind the cynical claim that Moscow's expansionist strategy is solely for the purpose of liberating the world for socialism!

Heaven save us from such peacemakers and liberators!

Letters to the Editor

Kashruth law proving its value: reader

Dear Editor:

I was surprised by Rabbi Kirshenbaum's letter of skepticism of the new kashruth law, in your March 29 edition.

Rabbi Kirshenbaum makes three points:

– That there are many non-kosher butcher shops and restaurants in major cities, having a sign "kosher" with a Mogen David, and questions the ability to obtain convictions against these fraudulent operators, under the new law.

– That the Canadian law is not as effective as the New York state law.

– That generations ago, the late Rabbi Gordon realized it would be difficult to convict, and he therefore gave up his attempts to get an Ontario law passed.

Regarding his first point, rabbinic authorities in Toronto have advised me that many of these butchers have already removed the word 'kosher', and symbols such as the Mogen David or the Menorah. There are still some larger manufacturers of meat products, using the Mogen David and I am sure, that Consumers Affairs department will not permit this attempt to mislead, continue with impunity.

I am sure that Rabbi Kirshenbaum is aware that many of his own congregation accept an emblem as assurance of kashruth.

Regarding point two, the New York law has many fine points – but no other state has a kosher law. Miami Beach has such a law and I doubt their kashruth inspectors, have as much authority as the RCMP.

Rabbi Kirshenbaum must certainly be aware that in the City of Winnipeg, the largest kosher fraud in North America was perpetrated by a manufacturer, who even supplied Care parcels to Israel with supposedly kosher meat products. They operated under the Hashgacha of the Winnipeg community, yet observant Jews questioned their reliability, for over a quarter of a century.

When a group of us brought this situation to the government's attention, under the truth in advertising law, the RCMP very quickly established that the kosher content never exceeded 18% and was as low as 2%, in the six month period before the Mounties make a surprise visit to the plant and checked their purchase invoices.

Over the objections of some leaders of the Winnipeg Jewish community, charges were laid, the firm was fined $5,000 on each of three charges and is now out of business. Convincing enough proof, I believe, that our government has enough muscle and authority to obtain conviction – as much as the kosher inspectors of New York or Miami Beach.

The fact that the words "kosher style," a terminology that certainly must have aggravated Rabbi Kirshenbaum, is now illegal in all of Canada, is in itself a blessing.

Finally with reference to the conclusion reached by the late Rabbi Gordon of sainted memory, certainly Rabbi Kirshenbaum was aware of the chaotic conditions that prevailed 30 to 40 years ago in kashruth supervision. Today, however, with kashruth supervision in the strong hands of Congress in Toronto and the Vaad in Montreal, a new era of reliability has arrived in kashruth supervision. Would any court question the status of either of these bodies, as represented by Rabbi Felder in Toronto or Rabbi Hechtman in Montreal?

Even if it isn't all that some may desire, the extension of the fraud in advertising law, to include a paragraph on kashruth, is a giant step forward. Those of us who were involved with the enactment of this law, were impressed with the government's keen interest in this matter and they are to be commended.

Hyman Bessin,
Ottawa

Dear Editor:

Regarding Rochelle Carr's article on Rabbi Baskin's speech ("Respect for demonic possession reversion to past", **CJN** Mar. 8): While agreeing with the Rabbi's view concerning the effects of a movie like **The Exorcist**, I must comment on some of his historical remarks, which show typical modern misunderstandings of Jewish folkloristic tradition. Rabbi Baskin makes it appear that demons, demonic possession and exorcism are not part of Jewish tradition and history, but are occasional outcroppings of a low superstition which was not part of "mainstream Judaism" (whatever that is) and were due to either outside influence or the philosophies of unusual splinter groups. This is totally untrue.

Although it is true that there are few references to demons in the Hebrew Bible, they are there nonetheless. There are a few mentions of shedim or sehirim (Deut. 32:17, etc.), which are definitely translated as "demons". There is also azahzel (Lev. 16:8, etc.), possibly a wilderness demon; lilith is also mentioned (Isa. 34:14). The point of citing these examples is to show that a belief in demons existed, even though evil was not personified as in the Christian "satan".

In Jewish and Jewish heretical post-biblical literature, belief in demons continued and flourished. In the Apocrypha, the Pseudo-graphia and the Christian Bible (which must be considered a Jewish heretical work) as well, demonology is developed to a great extent; thus the tales of demons, possessions and exorcisms which appear (Matt. 8:28; Mark 5:1; etc.) reflect popular Jewish folklore beliefs of the 1st century C.E. Josephus confirms this in relating the story of a contemporary Jewish exorcist whom he himself had seen (Josephus, Antiq. 8:2, 5). In the Talmud are numerous references to demons and how they should be avoided or driven away (e.g. Shab. 2:5, etc.). The existence of "demon trap" bowls from the Geonic period show the continuity of this belief.

The examples Rabbi Baskin cites as proving Persian influence on Jewish folklore have nothing to do with Persia. Saying "Kenanahora" and covering mirrors both date from 12th to 14th century in Franco-Germany, coming from the Chassidim Ashkenaz (see J. Trachtenberg, **Jewish Magic & Superstition**).

As for the statements that "the existence of the Kabbalah, a form of Jewish mysticism, played around with the idea that G-d is not responsible for evil" and "this never became a main part of Judaism," there is complete misunderstanding here. If the rabbi is referring to Lurianic Kabbalah stemming from the Kaballah of Provence and Spain, and of the Zohar, then he is in error. It was in Kabbalah that the idea of **sitra ahra** ("other side" of G-d) developed.

The demonological element may not have been emphasized, but it was not denied. Kabbalah must have been part of "mainstream Judaism;" indeed, it has always been at the core of Judaism, for mystics have always been the greatest halachists and community leaders (e.g. R. Akiva, Ramban, Eleazar of Worms, Joseph Karo, A.I. Kook). One would think that Professor Gershom Scholem's more than 35 years of research on this subject would have convinced everyone of this.

I think that old misconceptions of Jewish folklore and mysticism should finally be dropped in order to appreciate the achievements of 20th century scholarship, and so that we can fully understand the depth and richness of our cultural heritage.

Larry Troster,
Toronto

Organizations and People

what's new...

By MIRIAM HERMAN

CANTORIAL CONCERT

A gala concert featuring six renowned cantors in a program of cantorial, Israeli and Yiddish songs is being presented by Beth Sholom Synagogue this Sunday, May 5, at 8 p.m. The cantors are David Kussevitsky, Temple Emanuel, Brooklyn; Moshe Taube, Beth Shalom, Pittsburgh; Jacob Barkin, Shaarey Tzedec, Detroit; and Toronto's Louis Danto of Beth Emeth Bais Yehuda; Ben Zion Miller of Shaarei Tefillah; and Ephraim Rosenberg of Beth Sholom. Proceeds go to Israel.

SOCIALIST SEMINAR

The second annual seminar of the Friends of Pioneering Israel, Toronto, takes place Sunday, the 5th, at the Town House, Eglinton Avenue West. The all-day seminar, entitled **Israel in the Socialist World: The next 25 Years**, begins at 9:30 a.m. Keynote speakers will be Haim Gunner, professor of environmental sciences, University of Massachusetts; Howard Buchbinder, professor of social sciences, York University; and Moshe BenAmi, director of the Givat Haviva Institute in Israel.

Dr. Anne Cohn

EDUCATION CONFERENCE

How Does Day-School Education Confront the Challenges of Today? is the topic of the all-day conference sponsored by the Eitz Chaim Schools Mothers Association Tuesday, May 7. The morning session will be a discussion on **Is Day School the Answer?** by panelists Rabbi Irwin Witty, director, Toronto Board of Jewish Education; Florence Rubin, Eitz Chaim teacher and parent; and Dr. Joseph Caplan, director, psychiatry department, North York Branson Hospital. The afternoon speaker will be Dr. Anne Cohn, clinical psychologist, who is originally from England and teaching at Eitz Chaim this year while her husband is visiting professor at the University of Guelph.

B.B. LEADERSHIP TRAINING

B'nai B'rith Women District #22 presidents and vice-presidents are meeting for a leadership training conference May 5-7 at the Inn on the Park. The conference, **Centrosphere**, is to deal with personal interaction and techniques for group leadership. Among the speakers will be district president Lucille Bensky, author June Callwood, psychologist Mary Sue McCarthy and Ruth Mondschein of the Environmental Protection Agency in Washington, D.C. Also on the agenda is a tribute to the 50th anniversary of AZA and Hillel with special guest Metro Chairman Paul Godfrey.

MOTHER-IN-ISRAEL TEA

The Mizrachi Hapoel Hamizrachi Women's Organization annual Mother-In-Israel tea, to raise funds for children in nurseries and kindergartens maintained in Israel by the organization, is set for this Sunday, May 5, at 2 p.m. at the home of Mrs. A. Sturm, 64 Blue Forest Dr., Downsview. Guest speaker is to be Dr. Leon Kronitz, executive vice-president, Canadian Zionist Federation.

SHAVUOT TEA

Also on Sunday, the 5th --- Congregation Habonim is having a Shavuot tea at their synagogue on Holloman Road from 3-7 p.m. Proceeds are for Yom Kippur War widows and orphans.

SISTERHOOD BAZAAR

Beth Emeth Bais Yehuda Sisterhood is holding its annual bazaar and rummage sale at the synagogue on Tuesday, May 7, from 10 a.m. to 10 p.m. featuring home-baked goodies, gift shop boutiques, and new and used clothing. There is no admission charge for children.

THE TRAVELLERS

Another Sunday, May 5, event is a concert with the Toronto singing group **The Travellers** presented by Rachel Chapter of Hadassah-WIZO. The concern is at 8:30 p.m. at Minkler Auditorium, Seneca College. Proceeds are in aid of Youth Aliyah.

LZA LECTURE SERIES

At the Labor Zionist Alliance lecture series this Tuesday evening, the 7th, Julius Hayman, **Jewish Standard** editor, will be speaking about the methods, effect and future of **The J.D.L.** (Jewish Defence League). Lecture begins at 8:30 p.m. at the LZA centre, Viewmount Avenue.

THE PLAY'S THE THING

There's still time to catch the last two performances of the Beth Tikvah Drama Guild production of **A Worm in Horseradish** on Sunday, May 5, at 1:30 and 8 p.m. The play by Esther Kaufman is about a Jewish immigrant family in 1906 New York. It is directed by Reva Tward.

Late famed actor's work for Israel continued by wife's Bond appearances

By DEBORAH LIGHTSTONE

MONTREAL -

"Eddie was sunny, warm, erudite, aware of the sufferings of the world, and a marvellous human being."

Not the average movie fan's description of Edward G. Robinson, the gravel-voiced American actor known (and widely imitated) for his portrayal of tough, ruthless gangster types.

But that's how Jane Robinson, his widow, a tall, slim, reposed, yet sparklingly alive woman saw him.

Guest speaker last week at an Israel Bonds luncheon thrown by Montreal Women's ORT, Mrs. Robinson admitted "he was the most interesting man I ever knew. He was a true professional and yet took interest in everything in the world. All his life he felt very close to Israel and Jewish causes."

Edward G. Robinson was born Emanuel Goldenberg in Bucharest, Rumania and was taken to the United States at the age of 10.

From a noteworthy New York stage career he moved on to star in 150 films, his major pictures including **Little Caesar** (1930), **The Last Gangster** (1937), **The Sea Wolf** (1941), **All My Sons** (1948), **The Ten Commandments** (1956) and **The Prize** (1963).

He died in January 1973 at the age of 80.

"I wanted to continue Eddie's work, but since I'm not good at acting, the only thing I could continue was his work for Israel," said Mrs. Robinson.

Previously a fashion designer and consultant in New York, after marrying Robinson in 1958, she invariably accompanied him in his many Bond drive, appearances throughout the U.S. and Canada on behalf of the upbuilding of the state of Israel.

Mrs. Edward G. Robinson, a noted Israel Bonds campaigner.

Mrs. Robinson believes strongly that "Israel is the last democracy we have left . . . if Israel goes, the whole free world goes."

She urged the women present to reject the old cliche that "men must work and women must weep," by working to their maximum to reach the world-wide one billion dollar Bond goal.

"Only Bond money can keep the electricity running, the fruit stands in the streets and the computer operators on the job," she stated.

Mrs. Robinson last year accepted the posthumous Oscar Award given to her husband for his extraordinary dramatic achievements.

'Move embassy to Tel Aviv'

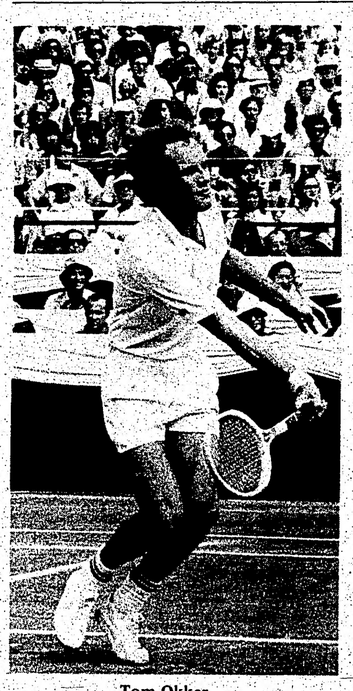
JERUSALEM -

Canada should move its embassy from Tel Aviv to Jerusalem, former Canadian Prime Minister John Diefenbaker said here at a press conference under the auspices of The Jewish National Fund. The meeting with the press preceded by one day the dedication of a six-kilometre JNF road named the Diefenbaker Parkway in his honor.

Diefenbaker expressed his personal opinion that Canada should speak out more on international affairs, and in this connection he mentioned the moving of the Canadian embassy to Jerusalem. He also approved the suggestion that Canada facilitate selling an atomic reactor to Israel.

The Diefenbaker Parkway connects the Jerusalem corridor highway with the JNF's Canada Park, a vast recreational complex being developed midway between Tel Aviv and Jerusalem. The former Canadian prime minister, who has since returned to Canada, was the guest of the JNF of Toronto during his stay in Israel.

...about people



Tom Okker

Top ranking tennis star **Tom Okker** comes to Toronto this week to take over as playing coach of the Toronto Royals which is part of the new World Team Tennis league. The 29-year-old native of the Netherlands (he is known as the Flying Dutchman) will be taking up residence here until mid August with his wife and three-year-old daughter. By the way, the team will be playing 11 matches at the CNE Coliseum during the season.

* * * * * * * * *

Busy days are ahead for Beth Sholom Synagogue's **Cantor Ephraim Rosenberg!** Shortly after his appearance at the cantorial concert here he goes to the Cantors Assembly Convention at Grossingers, New York, where he will be made an honorary fellow of the Cantors Institute of the Jewish Theological Seminary of America at a convocation ceremony, May 13, during the convention. In addition, the cantor has been invited to be one of the soloists at the convention concert.

* * * * * * * * *

Businessman **Marvin Meretsky** last week was installed as president of Toronto B'nai B'rith's Regional Council in a ceremony at the New Murray House. He was installed by **Philip Givens**, MLA and Canadian Zionist Federation president. The Regional Council represents 26 lodges in Metro Toronto and Oshawa. Mr. Meretsky is a past president of Leonard Mayzel Lodge.

* * * * * * * * *

With the artists --- Montreal artist **Joyce Jason**'s one-woman show (her first in Ontario) opened this past week for a month's run at Gallery O on Markham Street with an exhibition that includes abstract acrylic paintings from her **Sky Meditations** series. A gallery owner herself in Montreal, she also teaches at the Montreal Museum of Art and Design and has been active in film-making for the National Film Board . . . Another art exhibit of note is the memorial exhibition of oil paintings by **Louis Shore** on display this month at Gallery 619 at the Education Centre on College Street. Mr. Shore was Toronto Board of Education director of arts and crafts . . . Freelance photographer **Gadi Hoz** (his work appears frequently in **The Canadian Jewish News**) has his first one-man show of portraits and human interest subjects at Greenwin Square shopping plaza (Bloor and Huntley area). It runs to May 14. Then, from May 20-25, he has a more extensive show at the Yonge-Eglinton Centre.

* * * * * * * * *

Rabbi Israel Silverman of Hamilton's Beth Jacob Synagogue has been elected president of the Ontario Region of the Rabbinical Assembly, the world wide organization of Conservative rabbis. He succeeds **Rabbi Erwin Schild** of Toronto's Adath Israel Congregation. Other elected officers for the region are **Rabbi Richard Marcovitz** of Beth Tzedec as vice-president, and **Rabbi Kenneth Tarlow** of Beth Am as secretary-treasurer.

* * * * * * * * *

Baycrest Centre's Men's Service Group has chosen **Dr. Henry Himel**, Baycrest physican-in-chief for the past 10 years, as their Man of the Year. He is to be honored at a dinner taking place at the centre this Sunday, the 5th, at 7 p.m. The award is given annually to a member of the group (Dr. Himel is a life member) for outstanding contribution to the centre. For dinner reservations call Baycrest.

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Willowdale — St. Gabriel's Centre, 672 Sheppard Ave. E., Thurs. 7:30 p.m.
Toronto — West — St. Clair Roman Catholic Church, 1118 St. Clair Ave. West, Mon. 7:30 p.m.
Toronto — West — St. John's Anglican Church, 288 Humberside Ave., Thurs. 9:30 a.m. & 7:30 p.m.
Downtown Toronto — Church of the Redeemer, 7 Avenue Rd. (at Bloor), Wed. 9:30 a.m., 12:30, 5:00 & 7:30 p.m.
Don Mills — Banbury Community Centre, 120 Banbury, Mon. 7:30 p.m.
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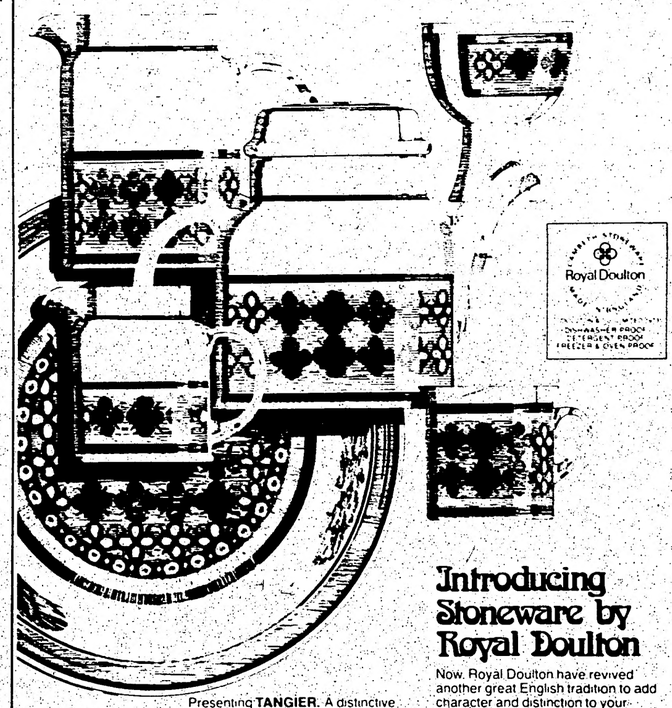

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American-born actor Richard Dreyfuss has garnered rave reviews for his portrayal of Duddy Kravitz in the Canadian produced movie. He admits there's a bit of Duddy in him.

Outspoken actor Dreyfuss says non-Jew status boring

From our Quebec Bureau

MONTRAL -

Richard Dreyfuss is an energetic, Brooklyn born youngster who played Theodore Herzl at the age of nine. Sixteen years later, he is playing the title role in the film version of Mordecai Richler's **The Apprenticeship of Duddy Kravitz**.

The bearded Dreyfuss was in Montreal recently for the world premiere of the Richler film. Although he is only 26, Dreyfuss' red hair and beard already show signs of tell-tale grey.

Dreyfuss recounts: "Our family was never quite religious, but we always had an historical identification with Judaism because of the Holocaust and Israel. I was raised in a middle class neighborhood where 99% of the community was Jewish. There was one Christian on the block and he was our Jew."

Dreyfuss got his start in acting at the Temple Emanuel in Beverly Hills and the West Side Jewish Centre in Los Angeles. Besides playing Herzl he played Haman and he appeared as the ghost of the Assyrian soldier who blew out the Chanukah candle.

What does Dreyfuss think of Duddy Kravitz, Richler's St. Urbain Street anti-hero? "There is a bit of Duddy in me just as there is in all of us," he admits. "Just as Duddy is obsessed with money, I am obsessed with acting. Duddy is nervous and energetic like I am and I like him because he has no inferiority complex about being Jewish."

The young actor is quite outspoken on his views about Judaism:

"I find many Jewish people feel inferior to Christians and they are always afraid of the Gentiles and try to be polite to them. I find Jewish people more intelligent and our Jewish history more exciting. I think it is really far out to be a Jew and boring to be anything else.

"I'm only kidding of course because we as Jews are no better and no worse than anyone else. We have our own inside problems. The Ashkenazim don't get along with the Sephardim and the German Jews don't get along with anyone."

Haifa mayor visits

TORONTO -

Joseph Almogi, newly elected mayor of Haifa and former Minister of Labor, will be the featured speaker at the Shaarei Shomayim State of Israel Bond dinner on Monday evening, May 13, it was announced by Mark Gross, synagogue president and Jack Israeli, general chairman of Israel Bonds. The dinner will honor Shaarei Shomayim Congregation for its outstanding effort in support of the Bond campaign during the emergency of the Yom Kippur War.

To be held at the Synagogue, 470 Glencairn Ave., the dinner will be preceded by a reception for the guest of honor at 6 p.m.

One of Israel's foremost leaders, Almogi has made exceptional contributions to his country's development in top leadership posts in the government and labor movement.

Born in Poland, Almogi emigjated to Israel in 1930. He served as a member of the Haganah's general staff, and with the Jewish Brigade in World War II. He was captured by the Germans and interned for three years, but during the last days of the war he planned and executed a daring escape by 4,000 prisoners and led them on a 560-mile march to safety.

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Organizations and People

Sharp expresses government concern in telegram

Canada investigating Syrian arrests

By BRIAN STONEMAN
CJN Staff Reporter

TORONTO –

Canada is investigating reports that Syria has charged two young Jews with murder, following the death of six Jews who were attempting to escape the country, a public meeting at Beth Tzedec Sanctuary was told last week.

In a telegram to Judy Feld, chairman of the Canadian Committee for the Rescue of Jews in Arab Lands, External Affairs Minister Mitchell Sharp "confirmed that the Canadian government shares the concern of many Canadians arising out of the news reports regarding the situation of Syrian Jewry and particularly the arrests."

The telegram, read by Mrs. Feld to the approximately 1,000 present, followed a meeting she had with Sharp at which she discussed the killing of four Jewish women in the Lebanese mountains and the later deaths of two young men. Two non-Jews have also been accused in the slaying.

"I have asked for a full report from our embassy in Beirut," the telegram continued. Sharp also said a number of other diplomatic soundings are underway and urged a positive response to Amnesty International's request for foreign observers at the trial.

Israeli Supreme Court Justice Haim Cohn, in a passionate address to the attentive audience, said Jewry should praise God for keeping us alive, strong and letting us enjoy these great times.

"But there are many of our brethren, who although they have the same blessing upon their lips, live a life of trouble and desolation.

Israeli Supreme Court Justice Haim Cohn

Let us not forget them when we praise God," said Cohn, who is also chairman of Israel's Public Council for the Rescue of Jews in Arab Lands.

The former ministry of justice director-general and later attorney general said Jewry in these lands, especially Syria, "is made to suffer not for any wrongdoing, but for the existence and success of Israel."

The fact that they were Jews was enough, in the eyes of the Arab authorities, to present 'prima-facie' evidence against them, he continued. Cohn said allegations of espionage, "are not made in so many words in Syria anymore but since the Six Day War its policy has been to ghettoize the Jews to prevent them emigrating and joining the Israel defence forces.

"Even if a man is much too old to fight, he is refused permission to leave because his labor might relieve a younger man for military service. Thus we are faced with a closing of the doors that ended the possibility of escape from this hellhole."

The Jewish population of Egypt and Iraq has virtually been saved, said Cohn, who was in Montreal the previous night as part of his North American speaking tour. "This leaves the problem of Syria, our most aggressive enemy. Here vengeance is enacted against Jewry for Syria's failure to conquer Israel to the extent that not even in his own home is a Jewish citizen secure. He is spied upon day and night," said Cohn.

Even the freedom they enjoyed in their synagogues and schools is no longer permitted, according to recent reports, he said.

Referring to the murder charges, Cohn said "trumped up charges of murder, incognito detention and volunteer confessions that were extorted with all kinds of medieval torture" have become common.

In the face of all this, Cohn stressed, the Jews of Syria have not lost their dignity or confidence. "When the murder charges were made, they staged a protest march in Damascus. You can't imagine what kind of heroism this takes."

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ISRAEL HISTADRUT CAMPAIGN IN ACTION

SHEDLITZ LOOKOVER CLUB HELPS BUILD CHILDREN'S DEPARTMENT IN GOELMAN CLINIC, KFAR SABA

The Shedlitz Lookover Club of Toronto is a small organization. Its members do not receive any benefits from the club, but still they are a well-organized group and active in every field of Jewish life, particularly in all campaigns on behalf of Israel.

For many years the Shedlitz Lookover Club has made significant contributions to the Amal Scholarship program of the Histadrut. This year its members undertook the project of helping to build the Children's Department in the Goelman Clinic in Kfar Saba, Israel and have already transmitted a substantial sum for that purpose.

The United Organizations for Histadrut expresses its appreciation to all the members of the Shedlitz Lookover Club and especially to the President, Leo Hertzberg and the officers, Israel Kopyto, Harry Goldfarb, Morris Lieberman, Moshe Greenbaum.

FUNDS FOR KUPAT HOLIM RAISED AT GATHERING

We must express sincere appreciation to a group of Torontonians who, well aware of the tragic casualties suffered by Israel in the Yom Kippur War, formed a special committee to raise funds for Kupat Holim – Israel's major health service.

We thank Mr. Ben Goldglas, Vice-President of the United Organizations for Histadrut, and his wife Celia for lending their home for a function where a substantial sum was raised to help Kupat Holim meet the cost of restoring to health and rehabilitating the heroic defenders of the State of Israel. They were ably assisted by Mr. Harry Kreitzman and committee members Henry Smiley, Sam Fenster, Sam Kinrys and Max Prusznowski.

The need still exists and we are certain that others who have the welfare of Israel's people at heart will follow their example.

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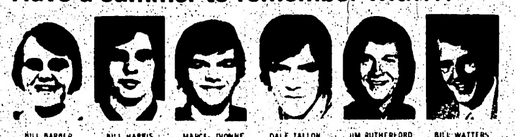
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Importance of Yom Ha'atzmaut increasing in Diaspora

By ROCHELLE CARR

TORONTO –

There are certain events in which Jewish people feel a need to come together and, more and more, it appears that Yom Ha'atzmaut is becoming one of those events for Diaspora Jewry. As the temperature hovered around the freezing mark, a crowd estimated to be between 3,000 and 3,500 filled the parking lot at the Associated Hebrew Schools, perhaps not so much to hear speeches or be entertained, but, as one teenage boy put it, "I just wanted to be here."

The evening began at Shaarei Tefillah Synagogue with a special mincha-maariv service which included a memorial service for all of Israel's soldiers. The synagogue was filled to overflowing with an amalgam of Toronto Jewry. The crowd consisted of everyone from the elderly to toddlers. They spoke to each other in English, Yiddish and Hebrew, and, everywhere, as friends met, "shalom aleichem" and "chag sameach," could be heard.

One of those present was six-year-old Ronnie Lopata, clinging to his mother with one hand and to his personal Israeli flag with his other hand. "I made the flag myself at Bialik school," he explained. Why are you here tonight? "Because it's Yom Ha'atzmaut, that means, Israel's birthday. And I know she's 26-years-old," he beamed.

After the synagogue service, the crowd moved across the street to the parking lot of the Associated Hebrew Schools where they heard speeches by Shmuel Ovnat, Israeli consul general in Toronto; Philip Givens, national president of the Canadian Zionist Federation and Chaim Finkelstein, executive member of the World Zionist Organization who spoke in Yiddish. They watched dance groups from the YM-YWHA, Hashomer Hatzair and Young Judea perform.

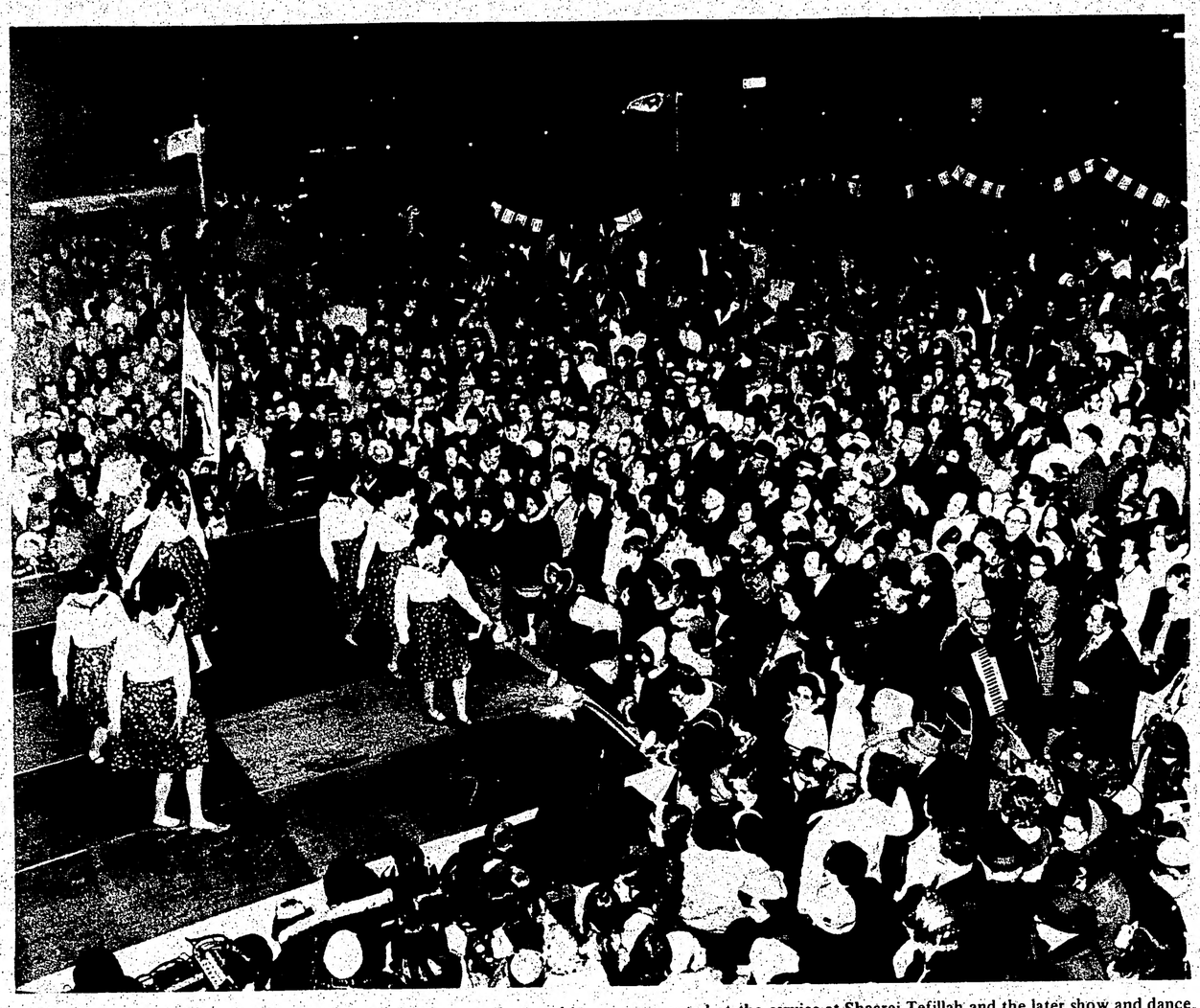
Many sang and danced along with the music of the Maurice Turk Orchestra and Israeli singer Gadi Elon. Food booths were manned by members from Young Judea, Dror and Hashomer Hatzair. The last named group, as one teenage representative explained, was using their proceeds to help raise money to send about 25 to 30, 15 and 16-year-olds to Israel this summer.

The biggest difficulty in arranging such an evening, explained Frank Dimant, executive-director of the Canadian Zionist Federation, Central Region, which sponsored the celebration, is how to accommodate all the different segments of the community.

Dimant said he was pleased by the turnout, particularly the large number of young people. Also, many people commented that by holding the celebration outdoors, it gave more of an effect of being in Israel," he said.

Another organizer who was pleased was Mrs. Gerda Frieberg, chairwoman for the evening. "I think we had a good turnout. After the prayers of thanksgiving and the prayers for those killed, we achieved a happy mood.

"We had a real show of solidarity for Israel, which was our aim," the hard-working community leader said.



Thousands watch a group of Israel dancers on stage in an outdoor parking lot during Toronto's Yom Ha'atzmaut celebrations. All age groups were represented at the service at Shaarei Tefillah and the later show and dance. Organizers told The CJN they were pleased with the evening. (J. El-Baz)

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Arts

Mrs. Robert Brown, chairman of Aviva Chapter of Hadassah's 22nd annual show of Canadiana contemporary art, prepares paintings for the May 4 auction at Inn on the Park. *(Dr. David Shaul photo)*

'Comprehensive' collection previewed by art gallery

art

By PAULA DAVID

Simpson's Avon Galleries previewed this year's Aviva Chapter of Hadassah's 22nd Annual Exhibition of Contemporary Canadian Art. The collection will be sold by auction at the Inn on the Park, Centennial Ballroom, tomorrow night (May 4). The annual Aviva Art Auction is known for its high calibre of work, and excellent representation of established artists and talented newcomers.

Many of Toronto's galleries have participated in the show, and the results have provided a comprehensive collection that should appeal to all tastes and budgets.

When viewing the collection, I was pleasantly surprised to find an extremely well balanced assortment of media, ranging from sculpture through graphics to oils and acrylics. Careful attention had been paid to a distribution of styles, so that a representative study of contemporary Canadiana, in particular the Toronto scene, is available.

The prize winning sculpture by Josef Petriska is executed in silver and entitled **Quest**. It is a beautifully tactile piece of work; its shiny silvery surface juxtaposed with jagged edges surging upward in a forceful rhythm. Mounted on a marble and wood base, this piece definitely deserves to be singled out. However, the overall calibre of the three-dimensional pieces is exceptionally high, and again, the variety is impressive.

A painted wood work by Leo Klausner, **Mutations**, plays with color optics, light and shade properties in a well-executed composition. Color field enthusiasts will find this work as well as several others interesting.

Ken Danby is represented by a serigraph entitled **Under the Arch**, a winter scene imbued with Danby's special touch of "magic realism." An entirely different mood and aspect of magic is seen in John Hass' **Yellow Glove**, an acrylic painting that is so subtly done, it gives the impression of painstaking "decoupage". The fine detail, the muted yellows and greens, and the matted like effect provide a fine example of the seemingly endless potential of acrylic paints.

In **Babylonian Series #1**, John Saarnitt has produced a mixed media work in oranges, ochres and browns, that actually resembles an ancient glazed frieze. The colors and textures are handled in a manner that brings together antiquity and modernity in a strong piece of work.

The works mentioned are those that appealed to my personal tastes, and of course there were some I felt detracted from the overall standard of the show. However, in a fund-raising venture such as the Aviva Art Auction, one understands that the more tastes appealed to, the more money Hadassah will receive. There is a pleasant lack of "greeting card" commercialized art in the collection, and even the few oddities peculiar to most diversified shows are consistently above average. A silent auction will offer an excellent opportunity for fledgling collectors to purchase high quality graphics at reasonable prices.

The Aviva Art Auction is the oldest in the city, and over the years has shown many artists who are now part of the contemporary Canadian establishment.

Sherry and viewing begin at 7 p.m., admission is $2.50 and a serigraph donated by Toronto artist Tuzi Haspel-Seguin will be the door prize.

'Gaggle of bad jokes and musty satire'

Kardonne's musical begins well but fades

theatre

By JENIVA BERGER

There's one gem of a number in **Orang Utang**, Rick Kardonne's musical spoof which opened recently Upstairs at the Dell. A rock promoter, dressed like Yankee Doodle Dandy, tries to sell his number one client's first record to a score of reluctant disc jockeys across the country.

With double talk, a little blackmail and a greasy smile, John T. Evans who plays Derek, the star-spangled hustler, manages to give us a glimpse of the show that might have been, but got lost in a gaggle of bad jokes and musty satire.

Kardonne, who takes credit for writing the best part of the production – the music and lyrics – must also share the blame for the book with Allan Gould who re-wrote and edited the script. Basically, the idea of a promoter taking an educated, ill bland taxi driver and turning him into a superstar after he's freakishly dressed like an orang utang is not rooted in fresh ideas, but still is a solid sounding board for satire.

There's the gullible public clamoring for the sexy beast, the sycophants who fawn over any new fad, the promoter who capitalizes on the naivete of youth, and the adults who let their reasoning slide into the back seat so no one will accuse them of not being liberal. A cross between the earlier **Bye, Bye, Birdie**, and Tom Sankey's later, acerbic view of a jaded rock star, **The Golden Screw**, it is unfortunate that Kardonne and Gould could not capture the former's fun and the latter's humor.

The show starts out with a likable premise but soon loses out to incongruities and an overabundance of songs. A cerebral Jerry Lewis-type taxi driver, dumb in the ways of the world but the proud possessor of a PhD is plucked, for some unknown reason, from his driver's seat by a technicolor rock manager who talks in couplets, to be the next Alice Cooper. The cabbie, Joe, is unattractive, unmusical, and remarkably stupid.

But lured by luscious Selma (played by Connie Martin) who promises to be his own private groupie, and stardom, Joe almost trips over his fingers to sign the contract and his soul away.

For a while everything is peachy, then, one fine evening in his gold leotards and blonde sequined wig – his normal attire when he's out of his ape outfit – Joe gets beaten up by a couple of disappointed fans (what they expected, I don't know) and his career is over.

Promoter Derek is reduced to emceeing gospel shows, luscious Selma becomes a proxy prom queen, and Joe goes back to hacking, sadder but wiser.

Hits and misses all the way down the line, the cast, under Ron Singer's direction, is no exception. John T. Evans as the promoter dazzles us visually but manages to make most of his songs unintelligible. Connie Martin is as smooth and creamy looking as usual with a voice to match.

Stephen Witkin who plays Joe hasn't an ounce of comedy in his bones, though, in all fairness, he had to contend with a lot of corn. Beth Anne Cole and Trudy Desmond are competent in a series of silly small roles, while Michael Rapport does fine in just about anything he's given, even pulling it up a few notches.

If a commercial venture is what producer-director Ron Singer was after, the show may do all right, though, cleaned up, it may be a better vehicle for younger audiences.

Marry Kerr's costumes are satisfyingly garish, and half of Kardonne's songs are good, although his lyrics could stand some sharpening. The show keeps its bouncy ball quality throughout and certainly doesn't demand much concentration.

You're apt to wind up being infinitely more sympathetic with orang utangs than people at the end, but, on second thought, maybe that's what Kardonne had in mind all along.

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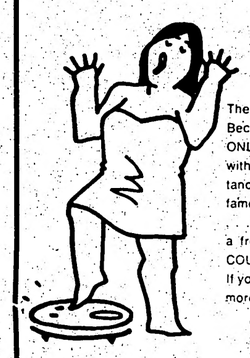

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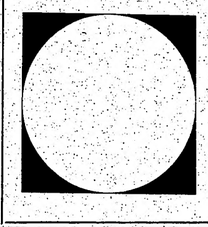

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Students fail to make use of campus groups

By JO MIRA CLODMAN

TORONTO –
Hillel at University of Toronto and York University's Jewish Student Federation do not exist for hundreds of students who fail to utilize the resources of Toronto's only Jewish campus organizations. Although each university has an estimated Jewish student population of 3,000, this year the two groups only managed to attract about 400 and 200 paid members respectively. Why?

"When we mourn over the fact that people aren't at Hillel," said director Ben Mayer, "we lose sight of the fact that they haven't been here for a long time and we lose sight of the fact that they're elsewhere."

Hillel isn't the beginning, he pointed out. Looking only as far back as high school, it is evident the vast majority of kids aren't in Jewish organizations, he continued.

Approximately 80% of Hillel's operating budget, which covers salaries and programing expenses, comes from the Welfare Fund and the balance from the national office of the B'nai B'rith Hillel Foundation. Student membership fees, amounting to about $1,500 annually, are included in the total operating budget of about $64,000.

A lot of kids are leery of community organizations and see Hillel as a tool of the establishment, believes **Masada** editorial board member Larry Troster, a U. of T. student. He feels that many are initially turned off by high school Jewish organizations and as a result, don't give Hillel a chance. Another student ascribes the same effect to religious schools which alienate some of their students.

U. of T. is largely a commuter school, said Mayer. Students living at home have a tenuous relationship to the campus, he feels, and frequently balk at the idea of staying late at school, or leaving after classes and returning during the evening, as either course involves a long ride on the TTC. Hillel House itself gets no regular student traffic because it is not situated right on campus.

Social factors supplement physical inconvenience to deter many from attending Hillel functions, said Mayer. Since many students have lived in Toronto all their lives, they know people in the community and don't require Hillel to fulfil their social needs. In addition, there are many activities in this city through which students can express themselves "Jewishly", without using Hillel as a medium, he observed.

Ascertaining needs is guesswork, Mayer declared, which creates programing difficulties for Hillel. He sees the organization as a "service umbrella," in which the leadership produces programs for the masses. When people are unresponsive, he said, it's hard to be certain of what they really want. This year, Hillel activities included lectures, coffee houses, a Sabbath program and joint production with the JSF of the magazine **Masada**. The two groups also ran the Free Jewish University, a series of classes dealing with subjects of Jewish interest.

Some people are totally unaware of Hillel; others have misconceptions of what it is, U. of T. student Marty Rosen told **The Canadian Jewish News**. To heighten student knowledge of Hillel programs, a proposal to include students on the mailing list without first demanding payment of the membership fee will be implemented.

Jewish organizations want Jewish schools to teach Jewish ideas and values, declared Troster, but many parents don't practise these values. This dichotomy leaves kids confused when they're growing up and produces older kids who are cynical about their religion and about their parents, he said.

In the community as a whole, remarked Mayer, Jewish education ends at the age of 13 and the students reflect the same attitude. Jewish people are the people of the book, but to many "which book" isn't important, he continued.

A lot of students who aren't involved in Hillel are interested in U. of T.'s newly formed Jewish Studies Course Union, said Troster, because they are "facing their Judaism academically," whereas getting involved in Hillel "goes beyond academically observing what you are."

The mood of contemplation, to be Jewish, has to stop at a certain point and a commitment has to come out of it, emphasized U. of T. student Andy Resnick. Hillel could serve a beneficial role as a Jewish student lobby group, speaking out on issues before the governing council, he believes.

"The whole nature of campus politics changed dramatically to the point where there is no such thing anymore," remarked David Sadowski, director of youth services for the Jewish Family and Child Service and a founder of the JSF. The federation, funded wholly by the Welfare Fund, about $30,000 a year, has existed since 1971, when a proposal was drawn up to federate the various Jewish student groups on campus. The early JSF was concerned with political issues, which were focal points around which the group rallied.

Sadowski pointed out that the problems plaguing Hillel on a commuter campus in an active Jewish community are also applicable to York. He cited the awkwardness of a one-room office, in which there is no sense of property or privacy, and the difficulty of building a program with continuity during a short and choppy school year.

York has a high percentage of Jewish students, many of whom find their identity in the fact that they are among so many Jews, he stated. As a result "there's no pressure to be Jewish." The virtual absence of anti-Semitism on campus leaves students without this pressure to affiliate in an organization like the JSF, he believes. The sudden spurt in student interest during the Yom Kippur War exemplifies what Troster called "the backs-against-the-wall syndrome."

There is a myth about university students being unJewish, but "they're only as unJewish as their backgrounds are," said Sadowski. Lack of interest in JSF participation among students, who have not been brought up Jewishly, is not surprising, he observed.

Acting director Mendy Maierovitz described JSF as a cover body for four groups: Yavneh, Student Council for Soviet Jewry, Student Zionist Organization and the Israeli Students Organization. He affirmed a general feeling that a strong full-time director could be instrumental in revitalizing JSF and attracting new members. As a graduate student, filling a stop-gap role, there have been limitations on the amount of time he has been able to spend working at JSF.

Lack of time is a problem which affects university students in general, including those who might participate more extensively in JSF and Hillel. One of the biggest concerns of kids now is vocational, suggested Troster. Anxiety over the decreasing value of obtaining a BA partially explains this interest, explained Sadowski.

"You get tired of begging and you don't feel you should have to beg," explained York student Fern Faust, chairman of the Student Council for Soviet Jewry. Ms. Faust said that although students were the original Soviet Jewry activists, when the impact of their work was felt, they were slowly moved out of the picture. A number of students expressed the feeling that the issue of Soviet Jewry has been taken over by the adult community. The situation has not been helped by the general decline in student interest in political activity. During past months student participation in activities still carried out by the student council has dropped, said Ms. Faust.

It is important that JSF exist on campus, she continued, even it it's doing small things that people don't see as great accomplishments, such as providing students with tickets to High Holiday services and arranging for them to attend seders. The effectiveness of JSF shouldn't be judged by a body count, stated chairman Ed Glina.

Student moods change quickly, said Rosen, and must be evaluated from year to year. Whether the current situation will prevail and what the relevant conditions will be in the future, is uncertain. The successes and failures of the campus organization, pointed out Resnick, are part of the successes and failures of the Jewish community. Declared Mayer:

"Once you agree to the right of people to live as they want, we can only try."

Jo Mira Clodman is a 19-year-old, second-year student majoring in psychology at the University of Toronto.

It's Saturday night at Hillel House and in one room, a group of University of Toronto students get together in conversation. Out of an estimated 6,000 Jewish student population at York and the U. of T., only 600 are paid members of the Jewish Student Federation and Hillel. Jo Mira Clodman was assigned to find out why. (Jacob El-Baz photo)

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Arts

Veteran screen actresses Margaret Hamilton (left) and the lovely Jean Simmons star in A Little Night Music, the current attraction at the Royal Alex. Critic Lynn Slotkin has a great deal of praise for the Stephen Sondheim musical, directed by Harold Prince.

Broadway super-duo gives brilliant example of theatre

theatre

By LYNN SLOTKIN

A Little Night Music, now at the Royal Alexandra Theatre, is the kind of show that has kept the theatre alive, vital, and exciting since the time of the Greeks. It is brilliant. And why not. It's the product of the super-Jewish duo of Broadway, director-producer Harold Prince and composer-lyricist Stephen Sondheim.

The play by Hugh Wheeler, is rather involved. Lawyer Fredrik Egerman, married 11 months to 18-year-old Anne, who is still a virgin (it's not his fault), finds he is still in love with his former mistress, actress Desiree Armfeldt. Fredrik's son, Henrik, is hopelessly in love with his stepmother Anne, and to complicate matters further, there is Desiree's present lover, a count, and his wife. What it simply boils down to is that A Little Night Music is about unrequited love, complicated by sexual frustration. But this is a kind of adult fairy tale, and happy endings are mandatory, so by play's end love is requited and frustration is taken care of.

The beauty of this production is its unity. Nothing detracts from the whole pastoral effect. No one element, be it choreography, sets, costumes, music and lyrics, is there as a means in itself.

Patricia Brich's graceful, elegant choreography "sets up" the show, by establishing the relationships that will develop as the play unfolds.

Boris Aronson's sliding set pieces create their own magic. The play seems to take place in a forest of birch trees, reminiscent of another adult fairy-tale, A Midsummer Night's Dream.

Florence Klotz's costumes are elegant, sophisticated, and regal.

What can one say about the lyrics and music of Sondheim – the best composer-lyricist on Broadway today. From the intricate music and lyrics of Now sung by lawyer Fredrik, to the gently haunting Send In The Clowns sung by Desiree, to the light, gay, A Weekend In The Country, Sondheim adds another dimension to Wheeler's characters and enhances the mood. Don't expect to leave the theatre humming the music, it's not there for that purpose.

The greatest magician of them all is director Harold Prince. With one slide of Aronson's sets characters appear, with another slide and a wink of the eye, they are gone. What Prince does with a little music and a sliding banquet table has to be seen to be believed. With the help of his cast he takes the subtleties of Wheeler's characters and makes them into living, breathing people.

The cast is excellent for the most part. Marti Morris as Fredrika, is fresh and bright. Stephen Lehew is properly somber as Henrik, and his singing of Later is perfect. Mary Ann Chinn is marvellously impish as Petra and her voice is gorgeous in her singing of The Miller's Son. Andra Akers is wonderfully icy with a dash of lukewarm as the countess.

Ed Evanko does a fine job as the conceited count and George Lee Andrews is so right and easy as the frustrated, Fredrik. Jean Simmons is a delight as Desiree. She gives the character great charm, great fun, great warmth.

However, Margaret Hamilton as Madame Armfeldt has moments of good humor but is too matter-of-fact in her portrayal, there is not enough hauty eccentricity, no glint of devilishness that is needed for the part.

Virginia Pulos has a lovely voice, but she is too old for the role of Anne (her heavy eye make-up doesn't help matters either) and she tries too hard to be flighty and youngish in her delivery.

It's been said before but it's worth repeating. A Little Night Music is as perfect a show as one is lucky enough to see. The only problem is that it spoils you for other shows that are only excellent.

Was Dylan tour fund-raiser for Israel?

By RICK KARDONNE

I surely hope reports in Rolling Stone and Newsweek magazines saying Bob Dylan's recent cross-continental tour of North America was really an Israel fund-raising drive are true. A.J. Weberman, a professional "hanger-on" to Dylan, told Newsweek that Dylan was doing the tour to raise money for Israel. But when Newsweek confronted Dylan with this, he remained non-committal. "I got blue eyes. I don't know how Jewish that is."

Throughout the years, several rumors have popped up concerning Bob Zimmerman (Dylan's) affirmation of his Jewish identity. It is a fact that he did apply for membership to an Israeli kibbutz sometime in 1972, but his application was rejected on the grounds of fears of excess publicity. It is also true that he did associate for a while with Rabbi Meir Kahane, founder of the Jewish Defense League, who was also Arlo Guthrie's Hebrew teacher; and according to Guthrie's manager, Harold Levinthal, Dylan did give a large sum of money to Israel just after the Yom Kippur War.

But the fact also remains that Dylan never has publicly and straightforwardly mentioned the fact that he is Jewish; neither has he confirmed any of these rumors or little-known facts. And those who believe there is a substantial Jewish influence in much of his music, I believe, are reading far too much into it.

Musically, his tunes not only show no Jewish influence whatsoever; their dominant influences are from the elements of North American society which have been most remote and most inhospitable to the Jewish cultural sphere: white country-western folk patterns. In fact, Bob Dylan's reliance on four or five simple guitar chords has been the major reason for his decline of creative quality ever since 1967, and will undoubtedly prevent him from any major creative spurts in the future, especially now, when the creative avant-garde is becoming more musically complex. Lyrically, I can recount only one Jewish-content phrase in all of Dylan's works: a passage in Highway 61 referring to Abraham and Isaac.

Dylan's most creative period was between 1962 and 1968; since then, his lyrics have often been mediocre and his music constantly banal. His latest album Planet Waves is a substandard imitation of Nashville and white Memphis blues which would never have gone anywhere if anybody else had recorded it. At no point in his career has any Dylan song reached the musical heights and poetic sensitivity of Naomi Shemer, who is really the Jewish folk bard of our time. And, when one compares any Dylan album -- even his best, which happens to be Highway 61 -- to the last two Chava Alberstein albums, his shortcomings become woefully apparent.

I would be extremely happy if Bob Dylan's tour did raise a million dollars for Israel, if Rolling Stone's report was right. But Jewish youth who wish to see in Bob Dylan a shining light of positive Jewish commitment for our time will have to go on a frustrating fishing expedition. Let's find our inspiration in Naomi Shemer and Chava Alberstein and use them as a yardstick for positively Jewish troubadors on this side of the ocean.

Book repeats past works

books

By BERNARD BASKIN

THE OATH
by Elie Wiesel
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Elie Wiesel is a burning coal, a brand plucked from the fire, a witness to the horror of the past.

In all of his books, he tells and retells the story of man's inhumanity and the nightmare that is beyond rational understanding. A character in The Oath asserts: "Man has only one story to tell, though he tells it in a thousand different ways: tortures, persecutions, manhunts, ritual-murders, mass terror. It has been going on for centuries, for centuries players on both sides have played the same rules."

Wiesel's latest novel centres on an imaginary grisly pogrom that takes place in a small Carpathian town early in this century. A Gentile youth has disappeared and the Jews of the community are accused of ritual murder. Events move inexorably; the entire town is destroyed. But not before Moshe, mystic and madman, extracts from the Jews of the town a vow of silence. Perhaps, the mystery of silence will prevent catastrophe.

Only one Jew escapes. He maintains the vow until, 50 years later, he relates the harrowing story of the terror of Kolvillag in order to save the life of a young man whose spirit is crushed by the horror of the Nazi Holocaust.

This is a painful and difficult book to read. It is filled with unanswered questions. The writing is often murky and the meaning elusive. Perhaps Wiesel is attempting too much. In one way or another he has said it all before, but seems almost obsessed with the need of saying it again from a somewhat different point of view.

The Oath contains folk-tales, poses theological and philosophical dilemmas, abounds in stock characters, provides bits of Jewish lore -- all in a jumble. Often, the book comes alive in an unforgettable scene or a vivid character or an extraordinary story.

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The officers and Executive Committee of the Orthodox Division, Canadian Jewish Congress, Central Region, mourn the passing of Meyer W. Gasner, the chairman and founder of the Orthodox Division. His memory will remain with us as an example and source of inspiration of sound and dynamic leadership.

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Israel urged to acquiesce to creation of Arab state

By SHELDON KIRSHNER

TORONTO—

It is in Israel's interest to acquiesce to the creation of an independent Palestinian Arab state on the West Bank and in the Gaza Strip, says the former Israeli attorney general of the occupied West Bank of Jordan.

In an exclusive interview with **The Canadian Jewish News** recently, Jonathan Livny took sharp exception to the avowed Israeli policy of opposing a Palestinian nation between Jerusalem and Amman.

"Our approach should not be one of disapproval of a third state," he said. "We should be flexible and prepared to face reality."

Livny, who also served as chief military prosecutor for the Israel defence forces, was in Toronto on behalf of the State of Israel Bonds.

He spoke to a selected audience of about 30 persons at the home of Mr. and Mrs. Herbert Green. Green, a prominent builder in southern Ontario, donated $150,000 to the Bonds drive. A total of $250,000 was raised in less than 20 minutes.

A lawyer by profession, Livny is very active in Israeli politics. He is the legal advisor of the small Citizen's Rights Party, which won three Knesset seats in the last election. Mrs. Shulamit Aloni, one of the most well-known women in Israel, heads the party.

Livny, a youthful, purposeful man with a forced speaking style, castigated Israeli policy makers for not having allowed "local leadership" to surface on the West Bank.

As a result of this short-sighted policy, he added, the extremist Palestine Liberation Organization had come to the fore and now represented the majority of Palestinians throughout the Middle East.

Asked why the Palestinians on the West Bank had not rebelled during the October war, when Israel was totally preoccupied with a two-front war, Livny replied by saying they had "too much to lose -- their economy is integrated into our own and nothing is to be gained by war."

Commenting on the disengagement talks between Israel and Egypt, Livny disagreed with the notion that Cairo wants a genuine peace. "I believe that all they seek is an end to belligerency," he contended.

Livny said Defence Minister Moshe Dayan's career was "finished for the time being," adding that Dayan was responsible for creating the myth that war was impossible, and compelling senior army officers to assess the military situation according to his own preconceived ideas.

Jonathan Livny

In an emotional address to the State of Israel Bonds donors Livny described the Yom Kippur War as "the worst tragedy since the Holocaust."

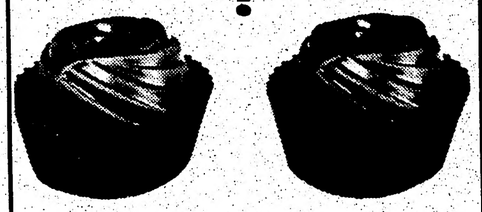
"Israel was bled white to such an extent that no mind can comprehend it. If we were ever close to not surviving, it was during the October war."

Livny, declaring the war had unleashed a wave of puzzlement which baffles many Jews and non-Jews alike, praised the unwavering support of world Jewry toward the embattled state of Israel.

Relating his experiences during the war as a "messenger of death," whose job it was to inform the families of the fallen, Livny characterized Israel as "the only country in the world where parents say Kaddish for their children."

"It is unnatural, but it happens every day," he cried. The audience was moved by his poignant remarks.

WHICH ONE IS DIETETIC ?



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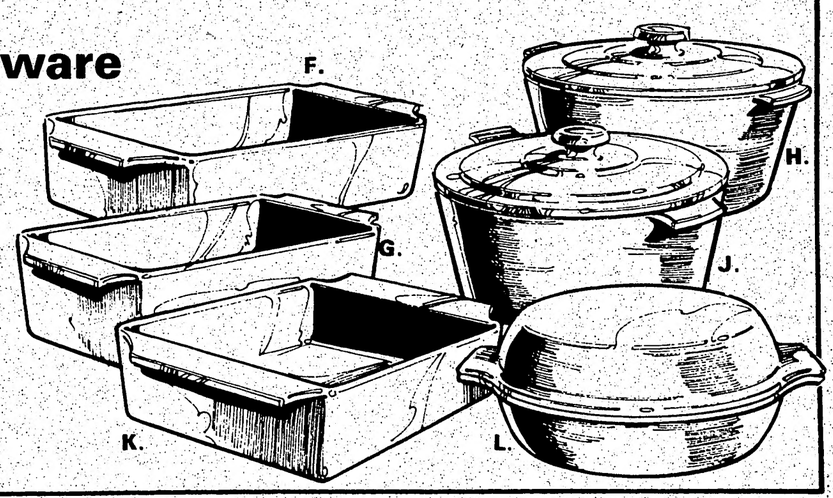

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Travel

Luxury cruise along Florida waterway requires only tire tube

By AL HACKETT

FLORIDA –

Florida offers a luxury cruise that's actually a float trip down three miles of the spring-fed Ichetucknee River, near Fort White on U.S. Highway 27 in north-central Florida.

The cruise vessel is an ordinary tire inner tube. The only energy expended is a kick or two, and an arm wave now and then to keep the floater on course.

Ichetucknee Springs, from which the river gets its name, is situated amid a dense growth of hardwoods, six miles off Fort White, just off State Road 238. The spring water filters through an underground labyrinth of limestone, emerging pure and cool, a constant 72-degrees throughout the year.

Tubing on the Ichetucknee is a gentle adventure and one that is irreversible. Once the floater launches himself, he is committed to the trip by the rush of water that exerts a constant push.

The tuber floats along through areas of trackless forest, broken occasionally by expanses of broad meadow that let the sunshine in.

The water itself moves swiftly over grassy shallows to flow, deep and insistent, between high banks. Seldom does the water become more than chest-high, and the current is never swift enough to be dangerous.

The waters of the Ichetucknee sparkle like crystal over the sugar-sand bottom. It is a unique trail, liberally punctuated with six pristine springs along its course, each with an intriguing name: Jug Spring or Blue Hole, Mission Spring, Devil's Eye, Mill Pond, Devil's Den and Coffee Springs.

Flowing at a moderate rate, clear of underwater obstructions, the Ichetucknee offers almost effortless passage. Although tire tubes are favored vessels, all kinds of flotation gear are used, from surb boards to rubber life rafts.

Many floaters wear swim masks and snorkles for a fish-eye view. The white sandy bottom reflects the darting movements of small fish and the slow waving of aquatic grasses, ferns and mosses. Many fossils and Indian artifacts have been spotted on the river bed by sharp-eyed snorklers.

The stream meanders gently through hardwood hammocks, and stands of bald cypress. Lacy willows and water oaks dip low over the water, in narrow stretches, while hollies, cedars and stately magnolias stand back and keep their feet dry.

Turtles sun on fallen logs along the banks and quickly slide into the water, despite the silent approach of the floater. Wildlife is abundant, and it is not uncommon to see otters, racoons, ibis, anhinga and many species of herons.

The teeming fish life of the small stream seems constantly on the move. The floater may see Florida largemouth bass, bluegills, spotted gar and catfish. Silver mullet leap out of the water, from time to time, just for the joy of it.

Despite the lack of effort, floaters find their appetities grow hearty on the river. Most "flotillas" forsee this possibility and wisely float a tube-supported picnic chest or large washtub filled with food and drinks to sustain them on the three-hour journey.

The Ichnetucknee, one of many tributaries of the fabled Suwannee River, was named by the Indians. The name can be interpreted as either "pipe smoking place," or "beaver pond." But the guttural sound belies and loveliness of the sparkling river, formed from the outflow of the third largest spring in the state.

Crystal-clear water issues from the fountainhead at a remarkable rate: 400 feet per second. Ichetucknee's flow is exceeded only by Silver and Rainbow springs, both in central Florida.

The state of Florida bought the land around the spring in 1970 and incorporated it into the state park system. Initially, the stream was included in Florida's canoe trail system as well, but its popularity with the tubing fraternity forced the state to close it to all forms of boat traffic last year.

All sorts of people embark on this easy floating adventure. Some float quietly, absorbing the beauty of the surroundings, while others indulge in splashing and watery horseplay.

Those who make the trip find the three-hour float a water cure for most of their troubles. The few ills the Ichetucknee can't wash away will be diluted.

Tourism by Canadians to Israel increases 80%

TORONTO –

Canadian tourism to Israel has increased in March of this year by 80% over the corresponding period in 1973. The increase for February was 27% as against last year's numbers, it was announced by Amnon Gil-Ad, director for Canada of the Israel government tourist office here.

Amnon Gil-Ad

This upsurge of tourism, especially in the number of cruise passengers to Israel, has proven the great interest Canadians have in visiting this country, whether going there for religious pilgrimages or for a vacation. This upwards swing started immediately upon the end of the Yom Kippur War. In December, already more Canadians went to Israel than in any previous year, and the numbers have been increasing ever since.

Basing his information on reports received from hotels and tour operators in Israel, the Israel government tourist office's director for Canada said spring and summer traffic projections look most promising, with some hotels reporting capacity bookings till September.

The large increase in traffic to the Holy Land in the last six months also showed that Canadian tourism moves independently from the traffic pattern in the United States, indeed it has developed a profile of its own.

Looking forward into the fall and winter, Gil-Ad also indicated a strong increase in interest in more individual traffic, mainly vacationers with their families going to resort areas in Israel.

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ADLER, Ilona - On April 17, late of 44 Jackes Ave.

ALLEN, Cecylia - On April 20, late of 2550 Bathurst St.

APPELBAUM, Max - On April 17, late of 99 York Downs Drive.

ASSAYAG, Clara - On April 21, late of 32 Wasdale Cres.

BERKEN, Annie - On April 27, late of 288 Clinton St.

BERGER, Leah - On April 28, late of 429 Walmer Rd.

BLACKSTEIN, Milton - On April 21, late of 34 Gordon Rd.

BLATT, Abraham - On April 15, late of 6 Fraserwood Ave.

BOHNAN, Yetta - On April 21, late of 3560 Bathurst St.

CASSELS, Jacob - On April 20, late of 325 Bogert Ave.

CHOCRON, Joseph - On April 25, late of 120 Shelborne Ave.

COOPER, Burt - On April 27, late of 40 De Lisle Ave.

COOPER, Ida - On April 23, late of 108 Dell Park Ave.

CRACKOWER, Samuel - On April 25, late of 34 Carscadden Dr.

DAVIDSON, Norman - On April 23, late of 12 Park Hill Rd.

FAITH, Max - On April 27, late of 78 Stormont Ave.

FENKELL, Louis - On April 23, late of 35 Canyon Ave.

FISHER, Jerry - On April 18, late of 50 Timberlaine Dr.

GASNER, Meyer - On April 16, late of 120 Shelborne Ave.

GLASSMAN, Samuel - On April 21, late of 1604 Bathurst St.

JAVOR, Frank - On April 22, late of 39 Raglan Ave.

KANTOR, Harry - On April 16, late of 3560 Bathurst St.

KARBEL, Tema - On April 16, late of 539 Bedford Park Rd.

KLEGERMAN, Samuel - On April 25, late of 521 Finch Ave. West.

KLEIN, Cindy Helene - On April 27, late of 330 Gerrard St. East.

KLEIN, Oscar - On April 23, late of 40 Alexander St.

LITVACK, Jack - On April 21, late of 310 Robert St.

MADOR, Harold - On April 15, late of 16 Ridge Hill Dr.

NEWMAN, Benjamin - On April 22, late of 28 Allingham Gardens.

ROSENFELD, Nathan - On April 25, late of 710 Spadina Ave.

ROTMAN, Celia - On April 21, late of Toronto.

SNITMAN, Harry - On April 24, late of 3311 Bathurst St.

SOKOLOFF, Harry - On April 22, late of 120 Shelborne Ave.

STEIN, Benjamin - On April 20, late of 1512 Dupont St.

STERLING, Annie - On April 28, late of 162 Searle Ave.

SUSSMAN, Harry - On April 25, late of Kitchener.

SZECSI, Margaret - On April 16, late of 375 Bleeker St.

WEISER, Sarah - On April 23, late of 4350 Bathurst St.

WISER, Max - On April 15, late of 250 Wilmington Ave.

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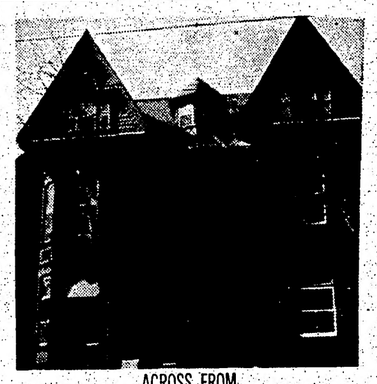

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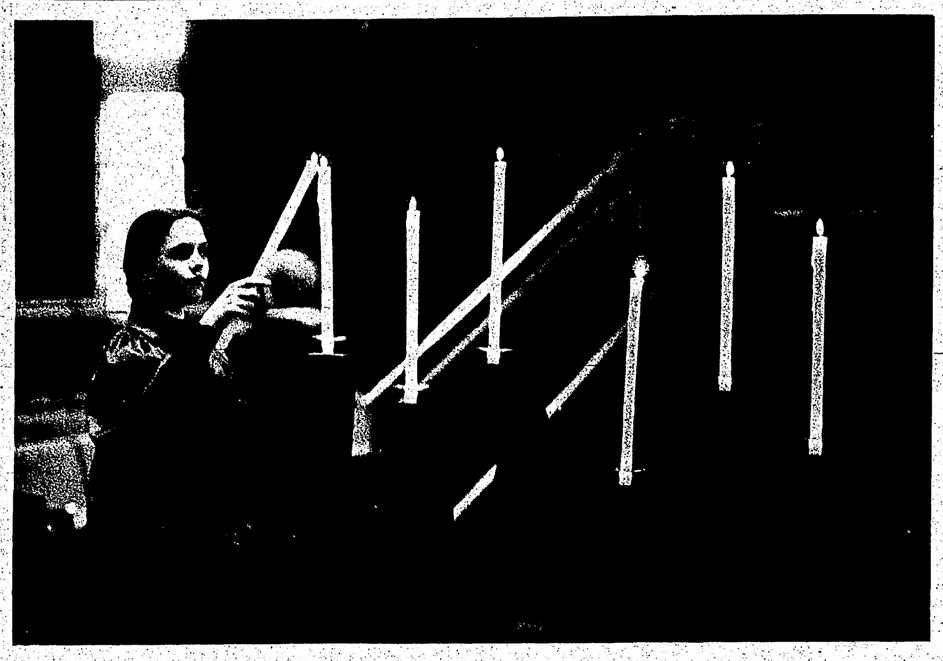

Hannah Meslin, 10-year-old Peretz School student, lights one of the memorial candles at Toronto's Warsaw Ghetto remembrance ceremony at Shaarei Shomayim. About 400 attended a Holocaust memorial service in Montreal. (Gadi Hoz)

Moving ceremony marks uprising

By SHELDON KIRSHNER

TORONTO –

A heroic chapter in Jewish history was written in April of 1943, when the last surviving Jews of the blasted Warsaw Ghetto turned their quarter into a blazing armed fortress and fought off a mighty German army for more than one month.

On a recent Sunday at Shaarei Shomayim Synagogue here, more than 1,000 Jews, many of them too young to have ever heard the name Auschwitz, marked the 31st anniversary of the fall of the Warsaw Ghetto.

They heard Rabbi Henry Hoschander recite a scriptural reading.

They watched seven school boys and girls in blue robes lighting six memorial candles in honor of Holocaust Memorial Day.

They listened to Cantor Harold Klein sing **Av Harachamim**, Father of Mercy.

They heard David Satok, of the Canadian Jewish Congress, tell them that Holocaust Memorial Day should be an annual event -- "a recital that will have to be carried on as long as Jews live."

And they sat silently as Sam Bloch, the secretary-general of the World Federation of The Bergen Belsen Survivors Associations, reminded them the Warsaw Ghetto uprising "glows in Jewish history" and provides courage and inspiration to Israel.

Bloch, himself a survivor of the Holocaust, said Jews should not forgive or forget. "But maybe silence is the only answer," he added, quoting the novelist Elie Wiesel.

Describing the Holocaust as "a festering wound, a torment," Bloch asserted this seminal event in the twisting course of Jewish history should "guide our actions as Jews and remind us that Israel's survival as a nation is still at stake."

Citing the recent Kiryat Shemona massacre, in which 18 Israelis were murdered in cold blood, Bloch accused the Arabs of trying to "create rivers of blood" in the Middle East.

He implored the audience not to underestimate the will of the Arabs to destroy the Jewish state. "Only Israel's strength and determination can prevent another Holocaust," he said.

"We must rely on ourselves and learn to live and die without the sympathy of nations," he said -- an obvious allusion to the indifference and sheer hostility displayed by many countries toward Israel during the Yom Kippur War.

When Sam Bloch finished his address, Cantor Martin Rosenblum strode to the microphone and sang a moving Yiddish song – **Es Brent**, It Burns.

The audience rose to its feet as Cantor Rosenblum brought back the agony and the heroism of the Warsaw Ghetto fighters with **Zog Nit Keinmol** the unofficial song of the Jewish resistance movement.

Eyes misted over as a rush of bitter memories overwhelmed a few who will never forget – or forgive – the ignominy of the pogroms and the concentration camps.

No sooner had Cantor Rosenblum stepped away from the lecturn than sporadic sobs were heard as Cantor Harold Klein chanted **El Mole Rachamim** and Kaddish, the prayer for the dead.

As the 90-minute ceremony came to a close, Shmuel Ovnat, Israeli consul-general in Toronto, told the audience "the road ahead will not be an easy one but we must never lose our faith in ourselves."

Paul Goldstein, chairman of Holocaust Remembrance Day, linked the plight of Jewry in Syria, Iraq and the Soviet Union to the Holocaust.

Rally planned to publicize Soviet prisoner's plight

TORONTO –

A rally in support of Sylva Zalmanson, sponsored by the newly-formed Group of 35, will be held at Nathan Phillips Square, Wednesday, May 15, at 12:15 p.m.

The Group of 35, a sub-organization of Women for Soviet Jewry, is named for a group in England which has done much to aid the cause of Soviet Jewry.

The latest word on Ms. Zalmanson, held in Potma prison in the USSR, is that she is gravely ill and in dire need of medical attention. She is blind in one eye, partially deaf and suffers from tuberculosis. The 30-year-old activist was sentenced to 10 years in prison in 1970, after being found "guilty" on a charge of attempted skyjacking.

Among the scheduled participants at the demonstration are: Eli Mandel, York University professor who will read a poem specially written for the occasion; Professor Irving Glass of the Institute of Aerospace, University of Toronto; Dr. Murray Tyber, East York General Hospital; Genya Intrator, chairman, Women for Soviet Jewry; and Liberal politicians Margaret Campbell, John Roberts and Philip Givens (also Canadian Zionist Federation president).

On the City Hall dais there will be a long table with a symbolic empty chair for Sylva. On the table in front of the chair will be a typical prisoner's lunch -- watery borscht soup, a small piece of dry black bread and a small piece of fish.

The Group of 35, whose co-chairmen are Carol Reiter and Joe Sumner, was formed two months ago by young women who want to draw attention to the inhumane treatement of Soviet prisoners. Those interested are asked to call Mrs. Reiter at 481-2000.

'Secure Israel greatest tribute to resistance'

By T. SCHNURMACHER

MONTREAL –

The greatest tribute that can be paid to the memory of the heroes of the Warsaw Ghetto uprising is a secure Israel, according to the author of **They Fought Back**, the story of Jewish resistance during World War II.

Yuri Suhl made his remarks to a crowd of over 400 people at the Chevra Kadisha B'nai Jacob Synagogue during a community wide Holocaust and resistance commemoration marking the 31st anniversary of the Warsaw Ghetto uprising.

Suhl explained how the Warsaw Ghetto uprising had not been relegated to history because it had become universal and relevant to the present time. He said: "The Warsaw Ghetto uprising is a symbol of man's indomitable spirit. Wherever people struggle for freedom and human dignity there you can find the spirit of the Warsaw Ghetto uprising."

He recounted a story about Gen. Jurgen Von Stroop who had come to liquidate the Ghetto on April 18, 1943. He had hoped to make Warsaw 'Judenrein' by April 20 in time for Hitler's birthday. However all the general's tanks and artillery could not subdue the resistance fighters. It took two razings by the Luftwaffe before the heroes finally fell.

The American author concluded his address by expressing his personal grief and sorrow at the slaughter of 18 men, women and children at Kiryat Shemona.

Ontario

NOTICE TO VENDORS
RETAIL SALES TAX

This notice advises all vendors collecting tax under The Retail Sales Tax Act that changes in Retail Sales Tax, proposed in the Ontario Budget on April 9, 1974, and outlined in Tax Bulletin No. 74–1, are effective to sales made on and after **April 29, 1974.**

Exemptions on personal hygiene and household cleaning items are listed below. They do **not** apply to sales to industrial, commercial and institutional organizations.

EXEMPT Personal Hygiene Items

- Babies' skin care preparations
- Facial tissue
- Personal deodorants
- Sanitary pads and tampons
- Shaving soaps and creams
- Toilet soap and hand cleaning preparations
- Toilet tissue
- Toothpaste, tooth powder, denture cleaners, denture adhesives, non-electric toothbrushes, dental floss

EXEMPT Household Cleaning Items

- Dust and spot removers
- Laundry bleaches, starch, blueing, presoaks, rinses, fabric softeners, borax and all other preparations for laundering clothes
- Polishes, waxes, and conditioners for floors and furniture
- Powders and liquids for cleaning walls, floors, tiles, glass, metal, cooking utensils, ovens, sinks, rugs, upholstery, toilet bowls, drains and septic tanks
- Shoe polishing and cleaning preparations
- Soaps and detergents

FOOTWEAR EXEMPTIONS

All shoes and boots, regardless of style or size, sold for $30 or less per pair are exempt from sales tax effective April 29, 1974.

Due to the postal disruption, an expanded tax bulletin will not be sent to vendors until the mails resume. For further information, please telephone your District Tax Office.

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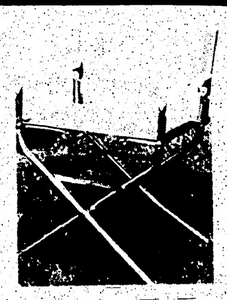

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